

AN  
ECHO

to the Book, called

A Voyce from Heaven; by  
ARISE EVANS:

SHEWING

How that in the years 1633. 34. and 35. he fore-  
warned the late *King*, Courtiers and Commons  
of the great ruine of all the three Nations,  
and that the *King* should be put to Death, ac-  
cording to his Visions and Prophecies.

Also,

*His Exhortation now to the Parliament and all  
people for setting up the Kings Son in his stead,  
according to that old unparallel'd Prophecie of  
M. Truswell, Recorder of Lincoln here  
opened, which likewise declareth the  
things Past, Present and to Come.*

Chiefly the Revolution, and Dissolution of this  
State, with the Exaltation of the *King*, in this  
present year of Grace, 1653.

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See Exod 4. 8. and Isa. 48. 15.

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Printed for the Authour, and are to be sold at his House  
in Long-Alley, in Black-Friers, 1653.

THE UNIVERSITY OF CHICAGO

OF THE FACULTY OF THE DIVISION OF THE PHYSICAL SCIENCES

AND OF THE FACULTY OF THE DIVISION OF THE SOCIAL SCIENCES

AND OF THE FACULTY OF THE DIVISION OF THE LIFE SCIENCES

AND OF THE FACULTY OF THE DIVISION OF THE HUMANITIES





## TO THE R E A D E R.

**C**ourteous Reader, this little booke of mine comes forth for the further manifestation, and clearing up of those Truthes revealed by God unto me, and to answer certaine Objections made by some against a Booke of mine, called [ *A voyce from Heaven, to the Common-wealth of England.* ]

The first Objection is, say they, what doth your Scripture proofes make for King *Charles*? he is no more concerned in them than any other man.

I answer with them that hate him, and the truth, the proofs are of little, or no force: but with such as love him and the Truth, the proofs will prevaile, there are darker proves than these brought to prove the verity of our Saviour Jesus Christ, yet Believers doubt them not: And to give you an example of it, *Mat. 2. 15.* saith he, *that it might be fulfilled which was spoken of the Lord by the Prophet, saying, out of Egypt have I called my Son,* Alas! saith the unbelieving Jew, to this, do you thinke that this is meant of this poore Carpenters Child? No, the Prophet means our Nations coming out of Egypt here, and his words are these, *Hosea 11. 1. When Israel was a Childe, I loved him, and called my Son out of Egypt:* here is not a word of Jesus. The like Objections might be made against divers proofes, brought forth by the

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Evangelists and Apostles, as in *Mat. 2. 16, 17, 18, 23.* and as the *Jews* will finde Objections enough against the Gospell, so many will finde Objections against this King, but let them take heed what they say against him, for *Jesus* knew that the Scripture heretofore was darke, and therefore he said to them that spake against his own person then, it was forgiven them, but saith hee, who-soever speaketh a word against the holy Ghost, it shall never be forgiven him, *Mat. 12. 32.* that is against his appearance in this King. *John 14. 26. Hebr. 9. 28.* which thing is so cleare that all the Mysteries of God are opened by it, so that now an Angel sweares that time shall be no longer for ignorance to shelter under, *Rev. 10. 7.* for this King is that Key of *David* by which all secrets were locked up, *Isai. 22. 22. Rev. 3. 7.* And by which Key now all is opened, for this day of light and glory, was appointed to be in a King, and therefore it is said, *Heb. 4. 7. He limiteth a certaine day, saying, in David, to day, after so long a time, giving to understand that the day was not the Apostles time, nor Davids time, but our time.*

Their second Objection is against, that I say the Church is no where else but in *England*.

To which I answer, it is true, I see by the Word of God, and I say it is so, that now there is no true Church of God in all the World but the Church of *England*, and that from henceforth there is no salvation for Souls, but in it. I know God hath his Elect over all the Earth, and that hee will send his Ministers to gather them into this onely way of salvation, *Mat. 24. 31.* but now there is no Elect visibly seene, save these of the Church of *England*. And all the Elect must come to Unity with these in forme of Worship, Doctrine, and Discipline, before they can be justified and saved, and if you will say, I am uncharitable in that I confine it

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to *England* being but a spot in comparison of all the World beside, and that none shall be saved, but such as are of the Faith of the Church of *England*, which is a hard saying for you to confine the Church into so narrow a compass, what then will become of all the World beside? I answer, they must be called and come in. And why may not *England* at this time containe the Church, and all the Elect of God? and those that will not come to this Church be destroyed, as well as the Arke did containe all the Elect in *Noahs* time, when all the World besides were destroyed. And there is an Arke mentioned in *Rev.* 11. 19. to shew yee that the Church now, is in the same likenesse, or similitude as it was in the dayes of *Noah*, and therefore it is signified by a Woman in the Wilderness, *Rev.* 12. 6, 15. by a few number of people, *Rev.* 14. 1, 2, 3, 4, 5. And that all the World besides are for the beast, *Rev.* 13. 8. And that there is but one true Church is evident, *Song.* 6. 9. out of which there is no salvation, and from which Church God will sow all the Earth with ever-standiing and everlasting seed, and that this very Church is the Church of *England*, I have sufficiently proved in my last book, as you shall finde if you seriously consider it without prejudice.

Their third Objection is against, that I say, that I alone have the spirit of illumination, and that there is a darknesse upon all their Divines and Prophets, so that none of theirs can shew them the knowledge of Salvation.

1. I answer, consider to whom I speake, and that is to the Parliament of *England*. 2. Consider of which Divines I speake, and that is the Parliament Divines, and I refer them to *Mich.* 3. 4, 5, 6, 7. If they be offended at it, let them take up their Pens and defend themselves, but if the Ministers of the Church of *England* take

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exceptions at it, let them speake when they are spoken to, and understand that I do not meane them, as they may see by my approbation of them, in page the 57. of my book. *refers to the first Dn*

“ And for such others as barke at me, saying, that I  
“ grossly abuse the Scripture, that I am mad, and under-  
“ stand them not, that I am an *Atheist* and believe them  
“ not, or believe not that there is a God, or if I do, it is  
“ in such an ignorant heathenish manner that they know  
“ not what to make of mee.

I say these foolish ones are unworthy of an answer, *Prov.* 26, 3, 4, 5. for I am not so idle as to spend my time in throwing stones at cur Dogs, let them weary themselves with barking at me, but if I meete them in my way as I go along in my booke I shall beware of them, and Kick them dogs, *Phil.* 3. 2. I know they must follow their fore-fathers, which of the *Prophets* have not beene wounded and counted mad by their Generation? *Acts* 7. 52. *Iohn* 8. 20. and for those others that slight my Revelations, saying, they are but fancies and the fruit of a distempered braine, I say to them, they have but little braines, even so little, that they know not what a *Vision*, or a *Revelation* is, and therefore it is not fit that blinde men should be Judges of colours, for all is alike, and but blacknesse to them.

And now I say to these, and to the others, which say that they know not what to make of mee, or of what I write; I say, it is a signe that they are of the World, and that I have the *spirit of Truth*, which they cannot see, *Iohn* 14. 17. For it is not the bare reading of the *Scriptures*, or the looking over the outside of them, though they reade them so oft untill they get them all by heart, that will gaine the true saving knowledge, when the mind is set on Worldly vanities, *Jonah* 2. 8. But it is the searching of the Scripture, *Iohn* 5. 39. and the medi-  
tating

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reading in them day and night that shall attaine to the Knowledge God hath given mee in them ; for I have many times being meditating , run from my Dinner to my Booke, and rose out of my Bed to it, longing to see, if such a Text was exactly so, as it run in my minde, that I might conclude and make my inference upon it, *Psalm. 1. 1, 2, 3. Prov. 2. 3, 4, 5, 6, 7, 8, 9.* The Pharises were so expert in the outside Knowledge of the Scripture, and so exact in their outward walking, that thereby they deceived the People, hiding their covetous practices under that *Vizard, Mat. 23. 14.* But their *Meditations* runne upon this straine, that they studied more how they might get in their worldly interest, than they did to glorifie God ; and as the Pharises were so exact, and made it a case of conscience for their owne ends, to *Tithe Milt and Ree, but passe over judgement and the Love of God, Luke 11. 42.* So wee had in like manner them that studied more how they might get in their *Tithe Pigges and Eggs*, than how to feede their People with Knowledge ; I say not this against the taking of *Tithes*, for it is Christs minde *Tithes* should be paid of all, the very lowest thing not excepted : but as they are diligent to do for themselves, so they ought not to forget the more weighty matters for them to do, and not rest in their out-side serving of themselves, *Mat. 23. 14, 23, 24, 25.* And to conclude this, I say to yee scornefull men, that despise me, whether yee pretended your selves Ministers or others ; Take my counsell, *Pray fervently to God, search the Scripture, John 5. 39. And Meditate in them diligently Day and Night,* as I have done, and do, *Psalm. 1. 1, 2, 3.* And then I dare say, you shall finde that which I affirm is right, and acknowledge your selfe to be in an errour.

The fourth Objection is against what I say upon *Amos 9. 1. Smite the Lintell, which Lintell is interpreted*

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to be the Speaker of the House of Parliament, but the Prophet speaks of the Lintel of the Doore, and we cannot make a man of that, say they.

1. I answer, why may not the Speaker be signified unto us by a Lintel of a Doore, as well as CHRIST is signified to us by a Lion, a Lamb, a Doore, a Vine, and the like, Rev 5. 5, 6. Rev 14. 1. John 10. 1, 7, 8, 9. John 15. 1. and truly it is very cleare in Amos 9. 1. that Lintel there signifies a principall man, a Chiefe of a company of men, and the place expoundeth it selfe, for saith hee, *smite the Lintel of the doore that the post may shake, and cut them in the head all of them, and I will stay the last of them, he that fleeth of them shall not fly away,* what can posts of Doores be capable of being slaine or of flying away? and God hath verified my interpretation on Amos 9. 1. to be right, by sending a man in November last to fulfill it, for all the men in the World with all the promises they could make to one could not perswade a man in reason, to go and sling a great stone at the Face of the Speaker, as he went in at the Parliament house doore, and then maintaine what he had done boldly as the same man did before all the Spectatours, and that sign done by that man is sufficient to prove to men if they had Eyes to see, that not onely that of Amos 9. 1. but also all the Scripture that I opened in that Booke is rightly interpreted according to the Mind of God. Deut. 18. 21, 22. I am glad it hurt him not.

Their fifth Objection is against that I said in Sept. 1652. *If not before, looke for mishaps to the States affairs, say they, we see nothing come to passe in September, nor before, but in November they had a brush by the Dutch, Therefore your Prophecie is not true.*

I answer first, Consider my Prophecie was written in September 1651. long before the State and the Dutch fell out, and it will appeare, and hath in part already appeared,

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peared, that they could not meete with a greater mishap than their falling out with the *Dutch* was, and in September 1652. they fell out with the *Danes* also. Marke the issue of that, if it doth not prove much against the State, in time, say I am a false Prophet, for I never thought that the State should absolutely fall at such a time, neither did I speake, but thus much of it, if any would know how long this State shall flourish, I tell them three yeares and a halfe, and you know a flower hath its time to grow, and has its time to wither away, and if it be a gallant flower, as *Englands State* is, though it hath a deadly dash or turne that will ruine it, yet for a time you cannot perceiue it, and you shall finde if you inquire, that from the day that *England* was proclaim'd in *London*, to be a State, to the day in *November* last, that the *Dutch* beat them at Sea, is just three yeares and a halfe, yea, the *Dutch* was so bold with them at that time that they entered the Land, and tooke away much Cattell and other things from the *English*, here you may see if you consider it a right, God hath not been wanting in making good hitherto what I did declare, and truly my desire is that the State might be converted, and so saved, for I believe if I had prayed against them it would have beene worse with them before this time.

Their sixth Objection is, some charge me with Blasphemy, because I say, the King is the Christ of Christ, and the third person.

I answer, Christ signifies *Anointed* in *English*, and I hope none will deny the King to be the Lords anointed, the Lord, our Lord is the Lord J E S U S, and the King is the Lords Anointed, or in *Greece* his Christ, for all know, that know any thing, that Christ is a *Greece* word, and one of the most learned Bishops this day in *England*, upon the hearing of my Booke read before him, gave this approbation upon it, that hee wished  
that



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that all men were of my minde, and for the third person, all the true Ministers in the Kings Dominion 35. yeares agoe gave him the place of the third person, saying of him to God the Father in their Prayers, **CHARLES** by the Grace and Providence, King of great Brittain, France, and Ireland, defender of the true ancient Catholick, and Apostolick Faith, next and immediate under thee and thy Son, head and Supreme Governour. Here they placethe King to be next to Jesus Christ, making no mention at all of the Holy Ghost, except they meant him to be the King. And the Holy Ghost is the Chiefe Government of the Saints on Earth, by the Apostles Testimony, for when the decree is sent to the people of God, *Acts 15. 28.* it runs thus, *It seemed good to the holy Ghost and to us to lay upon you no greater burthen than these,* &c. And for the Ministers words, by the Orationall sense of them we must understand them thus, that by the King they meane the Holy Ghost and third person, or else we must understand them thus, that they doe not acknowledge the Holy Ghost to be the third person, for they speake of God the Father, and of God the Son, and of King **CHARLES** to be next and immediate under the Father and the Son, here they put out the Holy Ghost from being the third person, except they meane him to be signified to us in the Kings Person, which may very well be, for Christ himselfe in the first place where hee speakes of Gods sending the Holy Ghost, saith he, *Joh. 14. 16.* I will pray the Father, and he shall give you another Comforter, and by this, another Comforter wee must understand him according to the Scripture, *Deut. 18. 15.* that is, another Comforter like unto mee, and not onely a Spirit, but a perfect man, *1 Cor. 12. 10.* *Ephes. 4. 11.* *Heb. 9. 28.* and in *Joh. 14. 23.* he spake of a lover of Christ, an obedient man, with whom the Father and hee would make their abode, and in *Joh. 14. 26.*

the



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*the Holy Ghost whom the Father will send in my Name;* hence we must understand the *Holy Ghost* to be a man, for they that are sent to us in the Name of Christ are men, yet he that is thus dignified is but one man: again, saith Christ speaking of the *Holy Ghost*, *John* 16. 13, 14, 15. *He shall not speake of himselfe, but what he beareth that shall he speake.* From hence may you understand, that the *Holy Ghost* though called here a *Spirit*, as elsewhere, is not a *Spirit* onely, but a man also; for hee is a *Hearer* and a *Receiver* of the things of Christ, and his *Errand* is not to speake of himselfe, or to set forth himselfe, but to glorifie Christ *Jesus*, which thing you know King *Charles* did, above all that ever were. And although you say, the *Holy Ghost* came upon the *Apostles*, and so the promise of Christ, *John* 14. & 15. & 16. was fulfilled, *Acts* 2. 1, 2, 3, 4. And there is no farther manifestation of the *Holy Ghost* to be expected among men, I say no; for the great manifestation of the *Holy Ghost* was reserved untill the time of the *Restoration* of *Israel*, and thus you see *Acts* 1. 4, 5, 6, 7, 8. For Christ being among them bids them wait for the promise of the *Holy Ghost*, and not depart out of *Jerusalem*, untill it came upon them, they thinking there should have beene a full manifestation of it in their days, said, *Lord wilt thou at this time restore the Kingdome to Israel?* for then they understood the fulnesse of the *Promise*, should be, but the Lord puts by their question, saith to them, they should receive a competent measure of power from the *Holy Ghost* fit for their work, *Acts* 1. 8. And so *John*, *Elizabeth*, *Zacharias*, *Simeon*, had the *Holy Ghost* before the promise, *Luke* 1. 15. & 41. 67. *Luke* 2. 25, 26. though not so powerfull a measure of it, yet in the same manner, for all was but the influence or beames of the *Holy Ghost*; so called the *Holy Ghost*, as we say of the *Sun* when it shineth upon a house, there is the *Sun*, though

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though indeed it is but the *Sun beames*, and the *Sun* hath its distinct body limited before our eyes, though no man is able to discern the limitation of its beames; and as *Abraham*, and the *Kings*, and *Prophets*, saw *Jesus Christ*, yet they saw not his body, with their Eyes, as the *Apostles* did, *Luke* 10. 23, 24. So the *Apostles* saw the *Holy Ghost*, yet they saw not his body with their bodily Eyes, as wee saw. And *S. Paul* to the *Hebrewes* speaks of two, one hee calls the *first borne*, and that is *Jesus*, *Hebr.* 1.6. who first was Typed out in the Law by *Sacrifices*, who commeth and sacrificed himselfe for all, and endeth that *dispensation*. The second hee calls *He*, saying, when *He* commeth into the World, *Heb.* 10. 5. and that is the *Holy Ghost*, which is ready to be a *body of Christ Jesus* to do his will, *Heb.* 10. 5, 6, 7, 8. And as in the first *dispensation* under the Law, *Christ Jesus* was among them, and spake by their *Prophets*, whose forme of Speech is, *Thus saith the Lord*, and that is the *Lord Jesus* that uttered himselfe by them; and you shall not finde a word spoken of the *Holy Ghost* in all those *Prophets*: so in the second *Dispensation*, under the *Gospel*, you shall finde the *Holy Ghost* comes in the beginning, in *S. John the Baptist*, *Luke.* 1. 15. and so forward to *Christ* and his *Apostles* increasing in it, and that the *Prophets* under the *Gospel* use this forme of Speech, that is, *Thus saith the Holy Ghost*, *Acts* 21. 10, 11. & 13. 1, 2. *Ephes.* 3. 5. and as the appearance of *Jesus* was to end the *Prophecie* and *Prophets* under the Law, so the appearance of the *Holy Ghost* in *Charles* is to consummate all *Prophecies* and *Prophets* for ever, *Rev.* 10. 7. That now no more *Prophets* are to be expected: for the *Holy Ghost* hath sealed with his blood that true way whereby all the World is to worship God in; and that shall unite all in love, both *Jewes* and *Gentiles*: and the *Jewes* say the same thing, that there are two *Messiahs*,

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*fiabs*, one they call *Messiah* the Sonne of *David*, the other *Messiah* the Sonne of *Joseph*, which *Messiah* the Sonne of *Joseph*, as they affirme was to die in the last Warre of *Gog* and *Magog*, and afterward to rise againe, and shew himseife to be *Messiah* the Sonne of *David*; and that *Messiah* the Sonne of *Joseph* shall sit in the Throne of *Messiah* the Son of *David*, and rule for ever all that he hath, being his *Viceroy* as *Joseph* was to *Pharaoh* in *Egypt*, *Gen.* 41. 40, 41, 42, 43, 44. to rule all, onely *Pharaoh* sits on the Throne above *Joseph*, and this the Assertion of the *Jews* proved by their ancient *Rabbies* Exposition of many places of *Scripture*: you shall finde in the 26. Sect. of *Manassh Ben Israels* Booke, called [ *The hope of Israel* ] and sent to the supreme Power of *England* in 1650. which Assertion in this point is more consonant to the Doctrine of *Christ* and his *Apostles*, than any holds it forth among our *Divines*; yet herein I say the Spirit of infallibility is in our Church, by which they were guided according to the great providence of *God* to give the King the true honour due unto him, though many of them did not consider what they said, and now will not own it in the true sense thereof; but of this I am sure that the *Bishops* who first said it, were men of understanding, and did nothing ignorantly, and some of them prophesied when the King came from *Spaine*, that hee should die to maintaine the true *Catholick Faith*. Thus I have enlarged my selfe upon this Objection, partly to cleare my selfe from those aspersions, though indeed I care not what men say of mee: and if blasphemy be in mee, then *Christ* blasphemes, the *Apostles* blaspheme, the Church blasphemes, the *Jews* blaspheme, for we are all of one assertion; and *Christ* is not proud, be not ye foolishly proud for him, for you shall have but a small reward for it, for *Christ* doth permit his servant to be equall

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equall with him, *Mat. 10. 24, 25.* And I dare say, if he had met in his dayes with such a faithfull King as King *Charles* was, the Lord Christ would have put him before him, but the humility of King *Charles* would have been such, that he would have beene glad to follow on his Knees the last or least of his Disciples, being overjoyed to have that honour as to see his presence and person upon Earth. And who is he, that doth prefer King *Charles* to the place that Jesus would give to the least of his servants, that is to be equall with him; for my part, I do not; and I know no servant of his, will take it upon him, yea and I know King *Charles* must rather be compelled to it, for Christ will give it him by force, and he must either receive it, or anger his Lord, which I know he will not do; and therefore, hee must take his honour as upon command of his Lord, to take it, and no otherwayes, so I have done with this Objection.

The seventh and last Objection, say they, ( by way of examination ) *what grounds have you to open the Scripture thus? and what calling had you to declare such things unto the world?*

To satisfie men in this point, I intend to enlarge my selfe, and give a full account, for I find that such an answer as our Lord gave the Jews will not satisfie the people of this Age, though indeed such an answer ( to avoid controvertie ) is best, *Mat. 21. 23, 24, 25.* Neither will the answer of *St. John Baptist* suffice, though I might well answer with the same words, as Saint John did the Jews, saying, *I am the voyce of one crying in the wilderness, make straight the way of the Lord, as said the Prophet Isaiahs, Isa. 40. 3. John 1. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28. Luke 1. 17. & 3. 4, 5, 6.* For so indeed I am sent before King *Charles*, to prepare a people to receive him, as *S. John* was sent of old to prepare the way of  
of

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of the Lord Jesus, the case is the same: But I suppose such an account as *St. Paul* sometime gave to the people, is expected from me, that is in some measure a *Narration* of my whole *Life*, and especially of my calling to this worke, *Acts* 22. *Acts* 27. wherein you shall finde Gods *speciall* purpose in me, preparing me from my infancy, and also leading me by his *speciall* hand, from time to time, and declaring his minde unto me, giving me to understand, wherefore I had my being, shewing *speciall* signes upon mee, while I was yet an infant, to the admiration of my Parents, and of all my Friends and acquaintance, that they were forced to prophesie, and to say that God had appointed me for some great work.

But not to trouble you further with these things in this place, but to shew you, that if any can shew the like *Preparation* of God in him from his intancy, and of Gods leading him from time to time, and of such a calling and sending by God, and of such effects following the same, as I shall shew in my following Discourse, then that hee would make it appear; and if it exceed mine, or be more justifiable, I shall willingly adhere unto it; but if none can shew the like, I would beseech you to heare me, as one that is faithfull, and a wel-wisher unto you in this Discourse, wherein you shall finde me declare the truth of all, shewing (amongst the rest) the aspersions that were cast upon mee, and the occasion thereof, wherein there are many passages that will be somewhat *dis-relishing* to many Palats, and therefore I desire that you would not judge rashly of me, but take my information in all the wayes of love, Farewell.

ARISE EVANS.

From my House in Long.

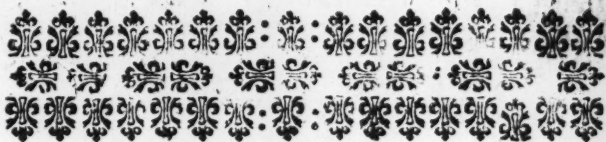
Alley in Black-Friers,

Decem. 19. 1652.

[illegible]

ALLEN EVANS  
From my friend in London  
ALLEN EVANS  
Dated 1875

(1)



A  
NARRATION  
OF THE  
Life, Calling, and Visions  
OF  
ARISE EVANS.



And because these Lines may go over  
all the Earth, I am a Man that is a  
*Brittain* by Nation, borne in a part  
of it, now called *Wales*, at the County  
of *Merioneth*, in the Parish of *Llang-  
lwin*, a mile from the *Bearmoth*: be-  
ing *Arise* the Son of *Evan*  
the Son of *Arise* the Son  
of *Owen* the Son of *Arise*  
the Son of *Evan* the Son  
of *David* the Son of *Arise*  
the Son of *Griffith* the  
Son of the *Red Lion* the Son  
of the *Ren*. And my Father  
being

Here I give you my Genealo-  
gy as I received them from  
my Ancestors, wherefore  
they reckoned the *Lion* and  
the *Ren* to be the Root  
of it: I know not except by  
inspiration they foresaw  
what  
P. B. 43.

being a sufficient man of the Parish did entertaine the Curate alwayes at his table, and gave him a little

*what is now declared from that Line of which I am descended, to doe the worke of God.*

Tenement of Land to live

upon; and by reason of this Kindnesse to the Minister, who had but small allowance from the Parson of the Parish, that had all the Tithes. The Minister was diligent to doe my Fathers Family what good hee was able: and as soone as I began to speake plaine, I was put to Schoole to him, and it was not long before I attained to reade *English* perfectly, to the admiration of all that heard me: and because I was so young and so active in learning, all concluded that God had designed me for some great worke: then my friends would tell them, that I was alwayes of such an undaunted spirit that I feared nothing, and that many times I had fallen into such dangers that they thought I had beene kill'd, yet they observed that there was such a hand of providence alwayes over me, that I was not hurt at all; hence also they concluded that it was a sign, God had a great worke to do by me. Now these things being commonly done in my hearing, made me ambitious and industrious to learne. And in those dayes at severall times

strangers came over the Countrey, some in one habit, and some in another, and however they were welcome at my fathers house.

On a time comes a man in the habit of a Minister, and as if he were much troubled in minde, who after he had refreshed himselfe, and

been

*Heb. 13. 2. Be not forgetfull to entertaine strangers, for thereby some have entertained Angels unawares. Yet this command is out of date, and there is a command to the contrary given, that strangers should be carried to Bridewell, and if an Angel come now, there*



beene a while in the house, *there hee shall be lodged by*  
 called to see my Fathers *this Generation.*  
 children, and three of us  
 were brought before him, whereof I was the least,  
 and we all one after another read in our Bookes before  
 him; and hee tooke my Booke from mee, it being  
 a *Primer*, turnes to a Prayer, and bade mee reade  
 so much, the words that I read were these, *O sweet Jesu,*  
*O bountefull Jesu, O Jesu Son of the Virgin Mary, have*  
*mercy upou me.* Then the same man (for so I call him)  
 I know not what he was, a Man or Angell, he laid his  
 hands upon me, speaking many words by way of Pro-  
 phecy of what I should do, concluding with a Prayer  
 for a blessing to it, and then immediately went his way:  
 and this in some measure was taken notice of in the  
 house; but some judging him to be distempered in  
 minde made lesse of his sayings; but I being then  
 (though young) a subtile child, laid it to heart; for I  
 thought then and do thinke now, that it tooke more  
 impression upon me, to prepare me for God, than any  
 thing done to me by man.

But in the midst of my jollity a Cloud comes over  
 me, death takes away my father before I was seaven  
 yeares old, and now he forgets me at his death, that was  
 his delight a little before; and making his last Will,  
 he leaves a Portion to all his children by Name,  
 and to many of his kindred some a farre off, for  
 he did abound in riches; but I was not so much as  
 mentioned in his Will, neither any thing left for mee,  
 so that I came soon to know the folly of vaine confidence  
 in men; and now my brethren who afore envied me  
 began to glory over mee, saying, I had nothing to do  
 among them, and what was I but a begger: and many  
 wondred at it, and pitied me, saying, had my Father  
 forgot me his darling? it was impossible, but wrong

was done me contrary to my Fathers minde; and at a certaine time I being in the house with an ancient maid-servant of my fathers, she seeing me sit solitary alone, said, Alas, poore Lad, Art thou not sorry for thy fathers death? said I, What then? Cannot I go to my father at any time? How canst thou (said shee) go to thy father that is dead? said I, Yes, that I can, it is but thrusting a Knife into my Belly, and then I shall die and go to my father. Then said she, O child, no; thy father is gone to Heaven, but if thou make away thy selfe, thou wilt go to Hell; thou must thinke upon God continually, and not think such thoughts. Said I, How can that be? Do you think upon God continually? She said, Yes, that I do, at every time I draw my breath I think upon God. Said I to my self, It is rare, if it be true. And when my Mother & all the Family came in, she told them what I said, & they began to chide me, and bid me think upon God continually, also affirming as she did before, that they thought upon God at every breath they drew, and hearing them all say so, I believed that such a thing might be attained to, and I resolved to make it my whole work, to think on God continually.

After this I was taken from Schoole when I had learned the *Accidence* out of Booke, but never came to my *Grammer*, or to write; and my Mother was married againe to a place foure miles off, called *Maisellan Kaderise*, there I lived a short time, and then was put away from all, and tossed from place to place to do any druggery, as a forlorne child, that had no right to any thing belonging to my deceased father. At last, before I was nine yeares old, one coming from *Westchester* to *Merionethshire* being a Tailor had a piece of money with me, and I came to *Westchester*, where I endured much hard usage, my Master not being a good husband, and having a crosse piece to his wife, made him worse; but what

what service I did him was upon free cost, for I had by the Providence of God my Meat, Drinke, Cloathing, and Lodging from good people; yet before it was two years my Master broke, and hee sent me home to *Merioneth-shire*, and comming to *Mafellan Kaderise*, my Mother being a Widow the second time, had endured since my absence many crosses, and was left very bare, onely shee had Lands, and she was glad of my comming home, for I became very serviceable unto her, to go about her businesse, my elder brothers having left her; and while I staid there upon a certaine day two women that had beene that morning at Church, where they heard *1 Kings 3.* read, came to my Mothers House, and as they were staying for my Mothers comming in, to give them Almes, they began to discourse and shew how well pleased God was with *Solomon* for asking Wisdome, that God gave *Solomon* all good things with it, inferring upon it that God would give wisdome to any that aske him wisdome, and be well pleased with him, shewing that it was Gods delight to give wisdome and understanding to them that aske it; and I tooke such notice of their words that continually for many yeares together, when I went by my selfe any where, I made it my prayer, crying with a loud Voyce to God for Grace, Wisdome, and understanding; and once having occasion to goe over a high place called *Bwlch Ryw Credire*, and being come to the top, where the darke Cloudes about me by the wind were driven swiftly, I being fearefull

*Psal. 87. 1.* His Foundation is in the holy Mountaines. *Bwlch ryw credire in Engl sh is*, Believe ascend the gap. And as one comes from Head spring Michael, called in *Welsh* Mibangel Upennant, on the right hand from the Gap is *Kader y du Ruse*, the highest hill in *Brittain*, and its name in *English* signifies,

B 3

Arise

full in that place elevated my prayer the more : and through the fervency of my prayer , and vehemency of the winde and clouds I was lifted above the Earth, and carried up a space in the Clouds as I went on my way.

And after this , hearing some say that whatsoever one did aske of God upon *Whitsunday* morning at the instant when the Sun arose and plaid, God would grant it him : having a charitable believe of the report , being willing to try all the wayes possible to obaine my Petition, I arose betimes on *Whitsunday* morning , and went up a Hill at a place called *Gole Ronnw* to see the Sun arise : and seeing the Sun at its rising Skip, Play, Dance , and turne about like a wheele, I fell downe upon my Knees, lifting up mine Eyes, Hands , and Heart unto God ; I cried, saying, O Lord most high, that hast made all things for thy glory , give mee Grace, Wisdome, and Understanding , that I may glorifie thee , as this instrument doth now before all the World : and about this time I was about foureteene yeares of age : and this petition or desire of mine in this matter was not known to any but God and my selfe. You will say, these things are childish, foolish things ; but I found as the Apostle saith, *Rom. 8. 8, 9, 10. All things worke together for*

*Arise the House of Char:* meaning Charles. On the left hand is the Turre Mawre, that in English is, the great Towres , and signifieth the Parliament.

*Gole Ronnw in English is, they will give light : and this Gole Ronnw is a place in Maisellan Kadder ruse, which Maisellan Kader ruse in English is, Arise char. Church in field And when I was a close Prisoner in the Gate-house, I had a Vision of great concernement, at Maisellian Kader ruse, which I shall make knowne also in due place.*

good

good to me, because God hath a purpose to make me like his Sonne in opening the Mysteries of Scriptures, although the Pharises of this time will not acknowledge the verity of it. About this time my Mother being married againe, my Father in Law hath a Dream thus on *Bwlch Rym Credire*, he saw a great Throne built looking from *Mihangel a pennant*, or in English, *Head-spring Michael*: and on the Throne sate our Lord Christ, and all the Saints about him; and our Saviour was cloathed in Scarlet, and had a Sword in his hand, and all the World stood before the Throne to be Judged; and as my Father in Law was among them, the Lord Christ set the Sword-point against his breast, and then he was afrighted and awaked, but wee made nothing of this Dreame then. And my Father in law and Mother went to live in *Wrexham*, a Towne in *Denbysheire*, I also went with them, and wrought there for sometime, and *Wrexham* being but eight miles from *Westbeester* I went to see my Master: and upon agreement with one *Hugh Jones* who dwelt at the *Holy Lamb*, my Masters father in law, I served him untill my Master was satisfied, and I had my indentures.

Now *Hugh Jones* though he was no Scholar, yet was a very ingenious man in all things, but especially in his words, for hee would define and refine his words, and argue it out with any that tooke him up, so that none should go beyond him; and he began to take very much delight in me, that at some times he did make me go into a chamber, and shut me in to pray by my selfe; what hee saw in me to move him to it, I know not, for he was a man that had a discerning spirit, he called me alwayes *Arise*; & when any did call me *Reese* or *Rice* he reprov'd them, maintaining that they did not know the *English* of my Name, giving me a charge not to answer any but such as called me *Arise*; and the sound of this word *Arise* had

such an operation upon me that mine ear was always attentive to it, in so much that I answered my Master out of bed, when he called his Daughter to arise, and go to bed, and many other times I answered to this word *Arise*, when it was spoken upon another occasion. This is the maine cause why I write my selfe *Arise*, for there was a great Providence of God in bringing me to understand my Name, and so indeed in all things his Providence was wonderfull for this end to prepare the way for me to this speciall light of Christ our Lord.

And when my time was expired with my Master at *Westchester*, I came againe to *Wrexham*, to see my Friends, but my heart was for *London*; and as one *Mr. Oliver Thomas* Preached, *Cam. 2. 10. Arise up my Love, my faire one, and come away.* My heart was allured with it, that I thought it was an hastening of mee to *London*; and at that time in a Dreame methought I was on *Islington hill* by the *Water-house*, and *London* appeared before mee, as if it had beene burnt with fire, and that there remained nothing of it but a few stone walls: but I made nothing of this Dream; and being about two and twenty yeares of Age, now I came toward *London*, and at *Coventry* I wrought and staid there a quarter of a yeare, by reason of an old Chronicle that was in my Masters house that shewed all the passages in *Brittaine* and *Ireland*, from *Noahs* Floud to *William the Conquerour*, it was of a great volume, and by day I bestowed what time I could spare to Reade, and bought Candles for the Night, so that I got by heart the most materiall part of it: and in 1629. I came to *London*, and lodged in *Creed lane* by *Black Friar Gate*, and I began to prosper in my wayes, for the World did shine upon mee, that I was lull'd sleepe by its faire promises, and in the year 1632. I was got into a fine habit, that I thought to settle my selfe

in

in the World, but friends deceive me, and my purpose is crossed, upon this I began to consider the incertainty of the world, & that I did not seek in the dayes of my prosperity after God so much as formerly I had done, and that now I was to remember the Creatour in the dayes of my youth, and perceiving that God had some other work for me to do, I take now another resolution, so that I seek to God by fasting and prayer, to know Gods purpose concerning me, and what I should do, for mine own purpose was disappointed, thus God brings me to another resolution, and to wait a Revelation of Gods mind concerning me; and I had at this time many Dreams, to shew me the incertainty of the world; and then a voyce came to me in a Dream, saying, Get thee to the Root, which Root I understood to be the *Lord God Almighty*; I lodged at this time in *Salisbury Court*, at the house of one *Mr. Bricklane* a Drawer. And in *March 1633*, on a Sunday in the afternoon I went to *Black-Friers Church* to heare a Sermon, where a stranger preached, and his Text was *Gen. 32. 24.* where *Jacob* wrestled with the Angel of God. First, he shewed how men did put forth all their strength in wrestling, that suddenly one prevailed. Secondly, that our wrestling with God was by prayer, for we could not prevaile with God but by prayer, and that the prayer of *Moses* was so powerfull that God said unto *Moses*, *Exod. 32. 10.* *Let me alone*, because God was overcome by *Moses*, in so much that he could not punish the *Israelites*. Thirdly, he shewed that God did delight to have us strive with him by prayer, and was willing to be overcome with our prayers, if we so wrestled with him, and the prayer that God delighted in was not multitude of words, nor did God care whether it was fine elegant words, but the desire of a heart, expressed with faith, fervency, and all the strength put to it, in a moment, as men doe when they wrestle, and that unto such as did wrestle

wrestle with him so for it, hee gave his most excellent gifts.

And being much taken with his direction to pray, and thinking it came by Gods Providence very seasonable to me, when I came to my Chamber I laid my book upon the Table, and fell upon my knees, went to prayer, and putting my whole strength and Faith to obtaine, and fervency to aske the true Light and Knowledge of Gods will concerning my selfe, I soone was out of breath and not able to utter a word though my spirit boiled within me, and being thus wearied to refresh my selfe I laid me down upon my bed, and as I in high Meditations, or Contemplations did ascend in thoughts to Godward, being perfectly awake and sensible, a laudable, sharpe, shrill, halting voyce neare mine ear, said to me, Go to thy book: whereupon apprehending the same voyce to come from God, I suddainly started up and to the Table I went, where my Bible lay open, immediately fastning mine eyes upon Ephes. 5. 14. being these words, *wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* Now I considered what a saying this was, and how the Apostle did not give it out as his own words, but said, *Wherefore hee saith*, meaning God, *Awake thou that sleepest*, said I, this God saith to me, for I am in a drowie condidion, and not active or stirring in Gods wayes, *and arise from the dead*, said I, here God calls me my Name, from the dead in sin, have I obeyed men, and run when they called me, and shall not I now much more obey my good God? *And Christ shall give thee light*, said I, who is he that will not do any thing to obtaine this light here promised. Then considering *Abraham*, that when God spake to *Abraham*, hee believed in Gods Word, and it was counted to him for righteousness, and that God now spake here unto mee, therefore it was requisite for my



lent my justification, for me to believe this my calling to be of God, and I resolved my selfe with the utmost of my endeavour, to obey through Gods assistance, in hope to obtaine the light promised, and immediatly upon this I had another understanding, that the *Scripture* came all on a sudden into my minde, as if I had learned them by heart, with another understanding of them than I had before, for before I looked upon the *Scripture* as a *History* of things that passed in other Countries pertaining to other persons, but now I looked upon it as a *mystery* to be opened at this time belonging also to us, and my tongue became fluent, my answers so ready, that all who knew me before were amazed at it: and whereas before I could say little, or nothing in dispute, now within three dayes I had all the *Scriptures* at command, gave upon them such an exposition that none could contradict me, yet so strange that all were afraid to heare me, because that I gave them to understand that the King and Kingdom was to be destroyed suddenly.

Now all the Prayers I had presented to God for grace, wisdom, and understanding came to my minde, and especially those Prayers upon *Bwlh ryw Greadir*, and at *Gole ronnw* the very names of those places bearing witness that my Prayer was not of my selfe, but of Gods movings to prepare me for himselfe, and that now he did grant and fulfill all my Prayers. And having so many Visions upon Visions to confirm the certainty of the judgement, I could not contain my knowledge, but was forced to declare it to all that I had to do with.

Then the people began to spend their various thoughts upon me, and though I spake as good sense, and gave them as good reason for what I said, as would satisfie men in other cases, yet many lookt upon me as a distracted man, in regard of the seeming impossibility of such alterations, and the desperate boldnesse of my Affirmations, there-

therefore they did feare to commune with me, or hear those things from me, and accounting it a *delusion*, forbad mee their houses, and those with whom I constantly wrought would not imploy me, so that now I was forced to seeke for new Masters.

But some others of mine acquaintance seeing the great alteration that was in me, and seriously considering what account I gave of the cause thereof, did answer mee by way of counsell, saying, *It cannot be denied but these things that you have are of God, yet notwithstanding, you are no Minister, God doth not require you to publish these things to the World as you doe, and lose your friends and preferment by it; besides if you continue thus speaking, you will come to trouble, and perhaps lose your life, therefore beware least you offend God in divulging it so common, but keep it to your selfe, and impart it to none, save some speciall friends that will take it well of you.*

Thus being perswaded by such arguments from honest meaning people, I thought, (notwithstanding all my *Visions* to the contrary) to follow their advice, and with an intention to leave off; on a Monday morning I went to worke, and before I had bene three houres upon the shop-board, there came upon mee a great trouble in spirit, which increased mightily, and a voyce of God began to speake to mee within my minde, saying, *Have I made knowne unto thee by severall infallible wayes, my will, and given thee light, and made known unto thee what is to come upon this Nation, and wilt not thou declare it to them? Ezek 3. 18. if thou do it not, though they die, yet will I require their blood at thy hands.*

And above all, which was the most terrible Text to mee, among many others came into my minde, *Fer. 1. 17. being these words, Thou therefore gird up thy Loyns, and arise, and speake unto them all that I command thee, be not dismayed at their faces least I*  
*consume*

consume thee before them. And in this terrour lifting up mine eyes from my worke, I beheld the Angel of the Lord all in whise, standing upon the shop-board with a flaming sword in his hand ready to destroy me, if I did any longer neglect to do the worke of God: at which Apparition I was amazed, and suddenly laying the worke aside leapt off the shop-board, told the Master that I had a businesse to do I knew not of in the morning, that must needs be done, desiring him to excuse me, and the man was content to let me go, so fearfull I was that as I came home to my lodging, I look'd every minute for fire from Heaven to fall upon mee and thrust mee into Hell, for my rebelling against God in neglecting his worke. And comming to my Lodging in *Salisbury Court*, I got Pen, Inke, and Paper, and began to write, directing my matter in all submission to the Kings Majesty.

1. Shewing my *Calling*, and what *Visions* I had to presse me so boldly to declare my judgement.

2. Shewing the case of the *Kingdome* as it stood then, the words were to this purpose, that upon the *Queenes* comming to *England*, two sorts of deadly Enemies to the *Church*, *King*, and *Kingdome*, got great advantage to ruinate the *Kingdome* on every side privately.

1. The *Papist* signified in the 1 *Tim.* 4. 1, 2, 3, 4. Whispered the *Kings* Subjects in the Eares, saying, now the *Queene* is on our side, and shee will prevaile and bring the *King* to our Religion, Therefore if ye will not come into our Church speedily, yee are lost Creatures.

2. The *Puritans* signified in the 2 *Tim.* 3. 1, 2, 3, 4, 5, 6, 7, 8. Who rejected the Church government, said, now the *Queene* is a *Papist*, and the *King* is but a soft man, shee brings in *Poperie* apase, therefore if ye

ye will not stand up against Popery ye will be undone and these two parties having this opportunity stole the hearts of all his chief subjects from him, by which means all must come to ruine.

And having done the Writings, I went to Prayer for a blessing of God upon my journey, and because I had no chiefe strength and calling from Scripture, Ephes. 5. 14. opened the Booke three times suddenly, not caring where; and fastening mine eyes upon the place that first presented it selfe unto mee, reading two, three, or foure Verses forward, the first place I opened was *Isai. 1. 4, 5.* being these words, *A sinfull Nation, a people laden with iniquity, a seed of evill doers, children that are corrupters, they have forsaken the Lord, they have provoked the holy One of Israel unto anger, they are gone away backward, why should ye be stricken any more? ye will revolt more and more, the whole Head is sick, and the whole Heart faint.*

*Isai. 1. 4, 5.* By the Head and Heart I understood the King and His Council.

The second place I opened was *Isai. 48. 15, 16, 17, 18, 19.* "I even I have spoken, yea, I have called him, I have brought him, and he shall make his way prosperous, come ye neare unto me, heare yee this, I have not spoke in secret from the beginning, from the time that it was, there am I, and now the Lord God and his Spirit hath sent me. Thus saith the Lord thy Redeemer, the holy One of Israel, I am the

*Isai. 48. 15.* Hereby I understood God did affirm that hee called me, and that I should prosper, ver. 16 there were words now provided for me to speake, and shew that I was sent of God, ver. 17, 18, 19. God spake to the Church and Kingdom, shewing them that if they had hearkened unto Gods Commandements they should have prospered and the King should not have

the Lord thy God which have been cut off, nor de-  
 teacheth thee to profit, stroyed.

which leadeth thee by the  
 way that thou shouldst go! O that thou hadst hearkened  
 unto my Commandements, then had thy peace been as  
 a River, and thy righteousness as the Waves of the Sea,  
 thy seed also had been as the Sand, and the off spring of  
 thy bowels as the gravell thereof, his name should not  
 have been cut off, nor destroyed from before me.

And the third place I opened was Joel. 1. 5, 6.

7. Awake yee Deunkards

and weep and howl all ye

drinkers of Wine, because

of the new Wine, for it

shall be cut off from your

mouth, for a Nation is

come upon my Land,

strong and without num-

ber, whose Teeth are the

Teeth of a Lion, and hee

hath the Cheek-teeth of a

great Lion, he hath laid

my Vine waste, and bark-

ed my Fig-tree, he hath made it cleane bare, and cast it

away, the branches thereof are made white. And find-

ing matter of encouragement enough from these three

places of Scripture to go on, I gave God thanks, yet be-

ing fearfull to go to so great a person as the King upon so

great a message, and on the other side fearfull least, I did of-

fend God in seeking so many times, with much feare I open-

ed the Book the fourth time, and the place was in Exod.

23, 20, 21, 22. Behold, I send an Angel before thee, to keep

thee in the way, and to bring thee into the place which I have

prepared. Beware of him, and obey his voyce, provoke him

not: for he will not pardon your transgressions, for my name

is

Joel 1 5. Here I understood  
 the judgement upon the Cour-  
 tiers, vers. 6, 7. He tells of  
 Enemies that should come  
 upon them, and devour all  
 like Lions, and make the  
 Church like a dry Tree that  
 has its Barke taken off, of  
 which there is no hope in  
 mans Eyes, that ever it should  
 flourish againe.

*in him. But if thou shalt indeed obry his voyce, and do all that I speake, then I will be an Enemy unto thine Enemies, and an adversary unto thine adversaries.*

Then was I mightily strengthened with the promise of this Angel, Being confident that it was the same Angel that had before appeared to mee upon the ship-board, and now I feared nothing, and hearing the King was at Greenwich, I went my way thither, and when I came into the Hall among the Guard, I asked where the King was, and they looked upon mee, seeing mee having my Bible under my arme, said, What will you do with the King? I told them that I had a Message from God unto him: then they laugh'd, saying, *When did God speake to you? and I shewed them how I was called, and all the passage from the time of my calling to that time: and now how I was necessitated to come thither, with that writing to his Majesty? and I gave them the writing to look upon, and they read it, and said, Do you intend to teach the King what he shall do? He hath his Bishops, Councell, and Doctours, who are both wise and learned, to advise with all about such things: Alas poore man! you may well thinke it will be but vaine for you to shew the King these things, for the King will take no notice of them from you being an unlearned man.* I answered, though the King will not regard it, I must deliver it into the Kings own hand: then said one of the Guard, *That you may do, for the King is now shooting in the Garden; but I promise you, that you will not heare of it any more, for hee will receive it as a Petition, but when it is looked upon, it will be thrown away: and I went into the Garden, and when the King and Nobles had done shooting, I presented the King with the writing, and he not looking on it, gave it to the next that followed him, on purpose to receive Petitions, and I was satisfied at the present, in hope I should be sent for, to declare further what*

God

God had made knowne unto me concerning the King and Kingdome.

And when I came home, my Landlord understanding that I had beene with the King upon such an occasion, bade mee provide me a lodging, for he durst not let me abide in his house any longer time, so I went away, and had severall lodgings, out of which I was turned upon the same account, and for the same cause all my friends and acquaintance left me; but I got my living among strangers, for I then got worke every where.

And finding the words of the Guard true, that my writing was slighted, *I continually had abundance of Visions and Revelations to confirm that the King and Kingdome must speedily be destroyed.* I was troubled and went again many times to the Court with Writings to the King, but all was in vaine, for they did not regard it. At last I thought to make them heare, for I went to *Greenwich*, and staid there two dayes, declaring publikly to all the people in and about the Court, what destruction was coming upon them, and when I saw a Bishop or Doctour passing by, I followed them to their chambers, intending to deliver my minde in a sober way to some of them, but they ran from me, and their servants kept me out of their Chambers by force.

Then understanding the Minde of God therein, and that I could not hinder the Judgement which was to come without faile upon them: *Other Visions & Revelations came unto me giving me to understand, that now I must go from Greenwich to Essex house, and declare to the Earl of Essex, that he must be Generall of all England, over a party that was to execute Judgement upon the Court.* And when I came to Essex's house after much ado with the Porter, in shewing him all the passage from the time that God call'd me untill that time, I wrought upon him

so far, that he went in to his Lord and told him of me, and then I was called into a private Roome, where the Earle had withdrawn himselfe from the Company to speake with me, where I told him the passage, and that now I was sent to tell him, that *he should and must be Generall of all England*; he heard me with delight, yet seemed as if he had no regard to what I said, and to gratifie me for coming to him, he proffered me a *Jacobus* piece of Gold, but I refused his Gold, and told him, I had no need of his Gold.

And after that he brought me to the Dining-Room where many Gentry were, and there I began to declare and affirm, that *he must be Generall of all England*, and that there was a Judgement to come upon the Nation suddenly, and they turned it all into a Jest, though I saw that they tooke my sayings more seriously, and thought I did not discerne them, but the Earle of *Essex* to try me farther, said, he was a man that did not meddle with the *Court*, nor yet with the other party, for he was not versed in *Scripture*, Therefore he could not be their Generall, bidding me go to the Lord *Brook*, saying, he was more fit for it than he, I answered him, that I never heard of *Brook* before, and that I was assured he was the man which must be their Chiefe Generall, and that it could not be done without him, for he was appointed of God thereunto.

Well, said he, go to my Lord *Brook*, and see what he will say unto you, and although I was unwilling to geth trouble my selfe farther, having now done Gods messenger, yet upon the Earle of *Essex's* earnest request, coming with me so far as *S. Clements Well*, to set me on the way, I promised immediatly to go to the *L. Brook*, and according to his direction comming to *Holborne* I found *Brook's*-house, and after some inquiry shewing that I came from the Earle of *Essex* to speake with the Lord

*Brook*



*Brook*. The Lord *Brook* came into the Court where I stayed for him, and another Countrey-like man came with him, and that man began to question me, so we fell to dispute, and finding him to be one of the *Puritan Sectaries*, I fell out with him in the defence of the Church of *England*, giving them to understand that though God would make use of them as a scourge to his Church, yet their end would be miserable; so I parted with *Brook*, not changing a word with him; but all this was done in *Brook's* hearing, neither did I returne to the Earle of *Essex* to tell him any thing of it, for I did not delight to converse with them being the Kings Adversaries, any more than need required for Gods glory, that all men in time to come might see, that *there is no evill in a City, but what comes from the Lord*, for a punishment to the disquiet pamp'rd inhabitants thereof, *Amos* 3. 6, 7.

Now after I had declared sufficiently in *London* what Judgement was comming, I thought my selfe bound in conscience also to declare something in the Countrey, and especially to forewarn my own Relations and Acquaintance. And in *June 1634*. I went to *Wales*, and came to *Wrexham* where my Father and Mother lived, and they wondring at my Declaration and condition, brought the most able Ministers in those parts to confer with me, thinking they would be a meanes to make me alter my resolution, but they finding such Power in me, that they could not contradict, still desired my friends to rest contented, saying, that I was in the Hand of God endued with such Knowledge and Understanding in *Scripture*, and having so much reason that no reasonable man could with any reason contradict me in what I did affirm.

But some of the ignorant people, who were unable to understand me, perswaded my Father and Mother, saying,

that if they suffered mee still to goe abroad, I should be taken and imprisoned, if not die for it, and bring shame to them, affirming that I spake high Treason, therefore (said they) yee must keepe him in by force for he is in the flower of his Age, and his blood boyleth in his Veines, and his great strength hath brought him to this Frenzy. Now shut him up in a Chamber, and keepe him from sleepe, and from all manner of sustenance to bring him weake, and he will come to himselfe againe.

Whereupon they shut me up in a Chamber, and put the man that was the chiefe adviser of them in this thing to be over mee, to order mee according to his minde, and there were two or three other strong men appointed to assist him in it, and when I came to understand their intention, I knew it was in vaine to strive, for I was over-powered, and thought it best patiently to waite upon God, seeing this was his hand to try mee. And they tooke my Bible and all comforts from mee, that I was almost at despair, considering within my self, have I come hither in love to her that bore mee, to forewarn her and the rest of the evill I see coming, and will shee in whose Wombe I had my breath be the means to stifle me? then I answered to it, saying, Surely, God my God, from my Mothers Wombe which had such a care of me, and alwayes loved me and revealed his secrets to me, for declaring them, will not suffer me now to perish. And comparing this trouble of my kindred, to that of my Saviours, who was in like manner dealt with, by his own kindred, Mark. 7. 21. Luke 4. 24, 28, 29, 30. And I taking it to be unto me a similitude of my Saviours Grave, I rested confident that I should be delivered the third day. The first and second day came, and I had nothing when I did aske for something, but threatening words, and by that the third day was come, I was very faint partly

partly for want of food , but chiefly for want of sleepe, and as I lay upon the Bed the third day in the Morning, expecting some signe of deliverance from God, there came in at the window a round Cloud, in colour like unto the Rain-bow , and it covered me , abiding upon mee about a quarter of an hour, and when it came upon me, I was so revived as if I had eaten all the delicacies in the World ; and after a quarter of an houre, the Cloud departed out at the window in the same manner as it came in, and ascended out of my sight.

Then being much refreshed, I rose up, and as I walked about the Chamber , it came in my minde , how I had heard some say, that when a Witch had power over one to afflict him, if he could but draw but one drop of the Witches blood , the Witch could never after do him hurt : now perceiving that this man was a Witch , and an instrument of the D.vill , and was the maine cause of all my trouble, therefore I thought to try the truth of it , and having not a Pin about me left to prick him withall, I went to the window , and found a very little piece of glasse, and as I went about I took the man by the hand, and gave him a touch upon his hand with the glasse, and when the man saw his blood, he ran out at the doore, saying, *I would kill him*, and by no means would he be perswaded to come into the house againe, neither was he able to abide to see or come where I was at any time afterward ; and every one now wondred at his sudden fear, that before was so violent against me, seeing he had not so much hurt done him as a prick of a Pin ; but I was glad of his absence.

And not long after I heard a report, that my elder brother and my younger brother were come from Merioneth shire to see mee, then I was called out to them, and after some time spent in a joyfull Speech at our meeting, wee went to Dinner , and then I began to discourse,

and my younger *brother* did oppose me, but my *elder Brother* finding his weaknesse bid him be *silent*; and when I had told of all mine affairs since I saw them, and how God was alwayes pleased to favour me much, but now had called me, and revealed his secrets unto mee, to declare them unto the World, I shewed how my *Mother* (contrary to the advice of such learned *Ministers* as conferred with m ) was perswaded by the ignorant, void of Scripture, and Knowledge of true reason, to abuse me those three days, and pay them for their service, therein making a prey of us, through her foolish tender love to me.

And my *elder Brothers* anger was kindled against them, and he said, *Mother*, I wonder that you should be so deluded in this thing, since such *Ministers* as were able to judge, told the truth concerning my brother, for he speaks by the divine inspiration of the holy Scripture; and being called thereunto above our *Capacity*, giveth a sound reason for what hee saith, and with invincible arguments *backs* it, which cannot be any way contradicted by them that regard truth.

For I remember the first day that hee went to *Schoole* with us, there was a great *Earth-quake*, in token of these things, which he hath learned, and is able to make this World *tremble*, and you are not ignorant of what wonderfull deliverance hee had from severall dangers while he was an infant; and the praising of God upon the sundry relatings of them, with the many testimonies given of him, by *learned men*, and others, and how they apprehended him not to be an ordinary *Childe*, but said, he was allotted for some great worke.

Also our fathers leaving of him out of his last Will, did predict that he was not to be of corrupt *seed*; but of God, upon whom he was cast, as to his right *Father*, who hath provided these excellencies for him above us  
all,

all, that the Heavens are opened, the mysteries of Gods Kings  
dome revealed, and the secrets of times of judgement disclosed  
unto him ; and comming in love to forewarne us of the  
evill that is to come upon the Land , let us not afflict  
him by our foolish love for his true love ; and I heare  
and finde it true, that God is with him , who will not  
have any to touch him and be guiltlesse. Thus was I de-  
livered by my elder brothers coming to me in due time to  
mediate for me , according to the good Providence of God,  
worthy of all honour and praise, both now and evermore.  
Amen.

And my Mother being now convinced of her errour  
in shutting me up, desired mee , seeing I had declared  
so fully all that I had to say in that Town, that I would  
speake no more there, but rest contented, and I was wil-  
ling to consent to her request ; after this, I went to Me-  
rionish-shire with my Elder brother Owen Evans , and  
staid a while there , and then did returne to Wrexham,  
and upon a Thursday it being their Market-day, a Re-  
nowned man preached, and all the Countrey about came  
to heare him ; and I was troubled in spirit for to know,  
how I might give to all the people notice of the Judge-  
ment that was to come upon the three Kingdoms, speake  
much I must not , for my Mother had bound me from  
that, and to forbear altogether I could not, because Gods  
glory was concerned in it ; then I went to the Market  
and bought me an earthen Platter, and came with it to  
Church, and when the Sermon was ended, and the  
people ready to depart. I flung up the Platter, which fell  
in pieces upon the stones, and said, Thus shall England,  
Scotland , and Ireland come to ruine ; for I knew the  
people upon this would inquire what I was, and that the  
Townf-people who heard me before, gave notice to the  
strangers of all that I had declared ; and this notable  
sign was thought on, more than if I had preached an hun-  
dred

dred Sermons, and it is noised and kept in memory among them unto this day.

In the meane time, there was a maid of that Towne, which I did perceiue loved mee with more tender love, than ever my *Mother* did, but I thought not to marry at all, yet considering her great love, that it was of God, and that I could not do the Worke of God without her. (for said I, when I am cast into Prison upon such high terms, who dares venture to do any thing for me, but shee that loves me so dearly?) I asked the question of her, whether she would be my Wife or no, and after some time to consider of it, she said, *yea*; then said I, if you will be my Wife, you must consider two things; first. you must never contradict me, but follow me, whither soever I go, to do this great work of God. Secondly, you must not enjoy me these three yeares, for now I must go to London, and there be put in Prison, where I shall remaine three yeares; for I saw the Minde of God, that the three days my *Mother* detained me did signifie three yeares imprisonment, that I should suffer under my *Spiritual Mother*; there shall you come unto me, and be a means to have me out, and then shall we enjoy one another: and she consented thereto, and we were privately Married, and I left her at *Wrexham*.

After that, I journeyed towards London, warning the people all the way as I came, what Judgement was to come suddenly upon the Land, and they little regarded me. And in April 1635. I entered London, the first night I could get no lodging, but lay in the street, the next day I met one Mr. *Penicote* a very honest godly man of *Black-Friers*, and lodged at his house, then I wrought on my Trade to maintaine me, but sometimes I went to the Court, and *Somerseithouse*, and to many other places to put them in minde of the evill that was comming upon the Kingdome; and upon a day as I was

writing

writing the Judgement that I saw comming upon the *Lucene and Papist party*, which writing was to be delivered as before I had left many) upon the *Altar in Somerset-house*, Mr. *Penicote* findes mee about it, and reades some of it, at which writing he was so offended that hee would lodge mee no longer, but hee was so honest that he provided mee another Lodging, passing his word for my truth and honesty, telling the man also the *Designes* I was upon; the man being poor, wanting a Lodger, and one to helpe to worke, did not matter my *Designes*.

Now I had wearied my selfe in *writing* and *speaking* in every place, but all in vain, and my *Visions* from 1633. to 1635 were *innumerable*, and so terrified me, that I had no rest in my *spirit* day nor night, because I could not *prevail*, nor get any man *seriously* to consider what I had to be made *known*, and God required of me, that I must make it so known before the chiefest *Authority* in the *Kingdom*, whatsoever it cost me; and value not my life to bring it to pass, that they might take *speciall* notice of it, that God might be justified when it came to pass; and that they might know that God is just, and did not bring judgement before he shew the cause of it, and would have shewed the way to prevent it, if it had been received in due time.

And then I studied how I might best make it fully known, and to provoke them to *jealousie* of mee, as if I were a *Papist*, I wrote to the *Roman Church* in very high Language, shewing how I had been called, and after such a manner sent from God to forewarn the *Protestant*, and had been divers times at *Court*, and gone over all the *Kingdom*, and did not for those two yeares past, cease to shew them the evill that was like to come, but they did not regard it: *Therefore now the King must suffer, and be put to Death and Kingdom destroyed, and turned up-side-down, and there was no way now to prevent it, the time being*

After

After this manner I wrote, and proved by Scripture all of it, and directed the same Writing to the chiefe in *Somerſet houſe*: and I carried it thither, but as I went into the *Chappell*, the Porter put me back, ſhut the Doore againſt me, ſaying, What do you come here for? I told him, I had a Letter to one of their Priests: he tells me, that they would have no more of my Letters: neither could I get him to take the Writing from me, nor let me in by any means; then I making account to go violently into the *Chappell* as the people came out, and ſo deliver it, I ſate downe on a ſeat by the *Chappell* Doore beſide a young man, and as we diſcourſed, I found him to be betweene a *Papiſt* and a *Proteſtant*, not knowing which to chuſe; and as I long waited, one came by, and I asked him, How long will it be before they come out of the *Chappell*? he ſaid, they are gone out the back-way through the Garden already: and ſeeing it was ſo, I took the Writings and thruſt it in by the door ſide into the *Chappell*, ſo far that none could take them from without: and I came away, I ſaid, *Wo be unto them that be not of this houſe ſhortly.*

And after a little conſideration. the young Man runs after me into the ſtreet, crying, *ſtop ſtop*, that man hath ſaid, if we be not all *Papiſts* within a little time, wee ſhall be deſtroyed, whereupon abundance of people came about me, and ſtaid me, then the young Man being come unto us, I asked him, What did I ſay to provoke you to do thus? He answered, you ſaid, *Wo be to them that be not of this Houſe ſhortly*, meaning the *Queenes Chappell* I ſay, Friend, you erre as the *Jews* did, *John 2. 19, 20, 21.* for I did not mean the *Chappell*, but this houſe of my body, and of my ſaith and judgement.

The people being ſatiſfied with the *Scripture interpretation* of my words, knew that I was not a *Papiſt*, and were pacified, and I came my way. The young Man after



steer could not rest but told that I had put a Writing in-  
 to the *Chappell*, and when the Writing was read, the  
*young Man* being present, they laid hold on him, saying,  
 he must suffer for it, or bring me forth to answer it :  
 but he being a Neighbour, having good friends there-  
 about, upon security got liberty to seeke me out : and  
 three dayes after, I met him againe at *Strandbridge*,  
 by the *Mitre Tavern*, and in a very loving manner hee  
 said, Friend, I am glad to see you well, I pray do mee  
 that favour as to go into this Tavern, and accept of a  
 Pint of Wine, for I have been much troubled in minde  
 since I saw you last, and therefore I desire some Con-  
 ference with you. And I having knowledge of his doubt-  
 full condition thinking he meant no hurt, went into the  
 Tavern with him ; and we called for a Roome, and sat  
 down ; I will go to the Barr to a friend, said he, to have  
 good Wine ; so a Boy brought a Pint of Wine ; and  
 presently after the *young Man* came with a company of  
*Constables*, *Beidlers*, and others, and said, *there is the Man* :  
 said they to me, Friend, pay for your Wine, and goe  
 with us. I dranke to them, and said, I call'd for no  
 Wine, neither would I pay for any Wine there. Then  
 I said to the *young Man*, I am sorry for thee, that thou  
 art so like *Judas* in this thing ; if thou hadst told me the  
 truth, I had taken thee for my best friend, but now as it  
 is, I am the gladdest of you all. And they brought me  
 to Strand-bridge to a Prison-house, and there I had a  
 faire Chamber to my selfe, where I remained three  
 dayes.

Now it was in *August 1635.* the beginning thereof  
 that I was taken, and Secretary *VVindebank* being then  
 in the Countrey was sent for in all haste, for my mat-  
 ter was too high for a *Iustice of Peace* to meddle with,  
 and before the Secretary came to Towne, I had made  
 another *VVriting*, in which I shewed at large, *that the*  
 King

King should die by the hands of his Enemies, who were so strengthened against him, that it could not be avoided, proving the Writing with Scripture and Reason, and from example of Scripture, and out of our own Chronicles, and that I knew they would put me in Prison, where I should remaine three yeares, and before that time came about I should shew them the Judgement coming on according to my Declaration, and then have my liberty, and that the Church and Kingdom, and Nobles should be destroyed, and all turned up-side down.

And when I was brought before Secretary Windebanke, who had by this time perused my Writings there fell an exceeding joy upon me, that I had brought it through the providence of God to this passe, and when the young Man came in to give evidence against mee, I said to him, honest friend, there is no need of thee here, thou shalt not defile thy conscience by taking any Oath against me, I am the man that wrote those Writings, pointing at the Secretary who had them in his hand; and I do willingly and joyfully owne them; the Secretary and the company were amazed at my bold deportment; and he began to examine me very stoutly, and I answered him as short, untill his anger rose, that he said, *I will make you know me before you and I part*, I said, I beileve wee shall be better acquainted, for you are the Kings Secretary, and I am Gods Secretary; I did not answer this for any pride that was in me, but because I knew it was dangerous complying with him, lest he insinuating into mee, might catch something from me to do me hurt, and what I had written was so considerately set down, and proved by Scripture, that I knew, though they would not believe it to be absolutely true, yet they should be so astonished at it, that they could not be able to do me any hurt, save to imprison mee, as I had foretold. And because I had set downe all things in the

Writings

Writings with such love, faithfullnesse and integrity to them, I was assured though my sayings were high, yet so in Gods way, that hee would deliver mee from them.

And when the *Secretary* had examined mee, I gave him the Writing which I wrote while I was at the Prison house by *Strand-bridge*, and desired him to consider that also, then immediately hee sent mee to be a close Prisoner in the *Gate-house Westminster*, giving charge that none should come to speake with mee, that I should have no Pen and Ink, and that whosoever came to inquire for mee, should be taken, and brought before him, for hee thought I had a mighty party to set me on that work, and I came to the *Gate-house* and had a faire Chamber, with all necessaries well provided for mee at the Kings Charge; so that I thought my selfe in a good Condition.

And now being fully satisfied in my spirit, and eased of the burthen that lay heavy upon my Conscience, I had much rest and comfort therein, for all my worke was reading the *Bible*, Meditating and Praying, this was a *Paradise* to me, and when they found that none came to inquire after me, for none durst own me to speak with mee, or for mee, later I had beene a close Prisoner seven weekes, command was given that I should be put in the Dungeon among the Felons to shift for my selfe, and all the Prisoners being informed that I had neither means nor friends were sorry for mee, then Doctor *B. Swick* being a Prisoner there, sent to mee to know what I was committed for, promising that his Wife should goe for me and get my liberty, whereupon I sent in writing to him the cause of my imprisonment, but when hee saw how it was with mee, hee durst not medle with my cause.

Now I found the *Protestant*, or *Papist*, or *Independents*

more judicious than the Puritans, who never had the brain to conceive a sound reason, but were giddy headed, in the Scripture lost, and all the disgrace that I had, was through their ignorant judging of me, but concerning Secretary Windbank, he was so far from condemning my judgement and light, that the last words he said unto me were to desire me to pray for them, and especially for the King, and to make much of my Wife. Neither could I get any other that durst deliver a Note from mee to Secretary Windbank for love or money, in two years space, untill 1637. And my Wife came to me, and then I sent her to the King, to the Councell Table, and Secretary, to desire them to compare the words in my Writings with the time, giving them to understand it, that by those foregoings of the storme that was coming, and now visible by the Uproars that were in the City and Kingdome, about Prin, Bastwick, and Burton, and their murmuring and standing up in Scotland, they might be certified that what I had declared would come to passe in short time, desiring of them my liberty. And my Wife went boldly to them, upon this account, delivering what writings I gave her, and was well regarded, untill at last she got me out of prison, to the admiration of all that knew me.

At this time Secretary Windbank sent me word, saying, is there not some people that account you distracted? I answered that there were, said he, God forbid that I should be of their judgement. But howsoever, we will get a Certificate from them, for it will be a means to get your liberty, and to secure me, so it was done: for I did not care what poore silly ones thought, or said of mee, for I knew God in due time would make my light appeare, Psal. 37. 5, 6. Now if any shall say, how shall wee know whether this man speake these things in the Kings time, yea, or no? I tell you it was proved before the Councell of State, in 1650. by

brain Certificate subscribed by a number of honest men,  
in the House-keepers, at the request of Colonell John Jones,  
who is now in Ireland I did it, for after I told him the  
manner of my Prophesying and imprisonment, he needs  
must have a Certificate of it to shew the Councell of  
State, and he being loving unto me, I did it to pleasure  
him.

And after I came out of Prison in August 1638. I  
went to Wrexham in Denbysheire, where I continued until  
August. 1641. and then I came to London, for I saw  
that there would be no peace in the Countrey, and that  
London for a time was the best place for me to dwell in,  
and being in December 1641. at worke with one  
Mr. Budell, at the Crowne in Black-Friers, there came  
forth a Booke called [the Anatomizing of the Common-  
prayer-Booke,] and as one William Heifer was reading  
of it with great delight, I disputed against him, but at  
last not being able longer to hear him reade such wicked  
Blasphemies against the truth I cryed out, saying, Lord  
for thy truths sake, shew thy displeasure against this wicked  
Book, and as I spake, a mighty flash of fire struck against  
the window, put all in a fright, and the fellow cast  
away his booke; Mr. Ward of Black-Friers, William  
Heifer, John Simons, one Martin, and John Tongue can  
witness the truth of this.

A little after, Divine Providence had Ordered it  
so, that I was much straitened for outward things,  
having a great charge of small Children, and little  
employment; and I thought Essex now (hee being  
so free at the first time I was with him, when I had  
no neede of his Gold) would do something for mee,  
Therefore I went to see what the Earle of Essex  
would say to mee now in his glory: and in No-  
vember 1643. it being after Newbury fight, with much  
ado at last I had a Speech with him, then I put him  
in

in

in minde how I was sent of God to him in 1634. To tell him that hee should be the Chiefe Generall of all *England*, but hee made little of those things, as if hee did not care for God, now hee was so high; or as if hee saw nothing of God in it, and went his way; then I thought God whom hee dishonoured by his deportment now, would not have him to be had in that honour any more; and hearing by a man of Sir *Philip Stapleton's* what excellent parts concerning martial affairs were in Sir *Thomas Fairefax*, and that hee loved the King, I besought the Lord that hee should be Generall, and soone after, the glory departed from *Essix* and was put upon *Fairefax*: but God immediately upon this, raised me some friends according to his owne minde, and especially one Mr *Dobson* in *Black Friars*, a man for the ordering his House, and his Christian walking in all things, I did admire at, so much as the *Queene of Sheba* did admire at *Solomon*; and truly to do him right, I did professe then, as I doe still, that hee had not then his fellow, nor hath hee left behinde him such another so compleate in all things according to his Christian course, also another very honest man Mr. *John Lee*. Under these two men by my labour I maintained my Family, and lived as well as heart could wish: they conscienciously considering my minde, yet low in condution, not able to gratifie the Love that I found among such Friends and Neighbours.

And in the same yeare 1643. as I was on a Sunday morning in Bed, I fell into a Trance, and a loud voyce said unto mee, Thou must maintaine a Succession of Ministry, and the Right of infants to Baptisme, thou must not neglect thy calling: but take thy spare time to doe it; and it will be hard with thee for a few yeares, but afterwards thou shalt have plenty; and when I

I rose, I considered how the true Ministers were cast out, infants right to Baptisme was denyed by many, and that God had sent this Voyce and Revelation of his will in due season to me.

And by this time the Anabaptists and other Sectaries began to shew themselves openly, especially in *Coleman-streere* at *Bill-Alley*, and when I came there, I disputed with them against their unruly and ungodly practice; and many times I reprov'd *Lamb* the chiefe Father of all the Anabaptists; and from thence they removed to the *Spittle*, and they began there to multiply exceedingly, and I followed them there, and besides their Congregations, there was abundance of people met in the Yard of all sorts of judgements, and among these I did converse, and maintaine the true Church to be the Church of *England*, and God did confirme my words with Signes, as followeth; upon a time I being very hot in dispute among them, as I was put to it, I told them, that I had a speciall assurance that what I maintained was true: they answered, why should you be more confident than any of us? You bring Scripture for what you say, and so doe we. I told them that I had the same Spirit to declare the Scripture as did Pen them; and I shewed them how I was called in 1633. and how I was sent to the King, and afterward to the Earle of *Essex*, and imprisoned for declaring from Scripture the things that came to passe, and that now I had a Call to maintaine that there is a true Succession of Ministers in the Church of *England*, and no where else, and to maintaine the right of infants Baptisme.

They answered, if it be so, then you are a Prophet, how shall we know this? for wee have but your owne bare word for what you say; give us a Signe here present, and we will believe. And as they were pressing

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fore

fore upon mee for a Signe, in comes a Woman railing upon mee, saying, This is hee that speakes against Mr. Lamb; Away with him, Why do you hearken unto him? And shee was so violent against me, that shee put us out of our Discourse; and being moved at her unreasonable violence, I said, *Woman, thou shalt not be here this day seven night at this time to raile against mee, for declaring the Truth*: and they said, that shall be the Signe: if shee comes here this day seven-night, then you are a false Prophet, but if shee come not at that time, then you are a true Prophet: but the Woman said, I will be sure to be here to prove him a false Prophet; for shee was glad of it that shee had (as shee thought) the power to over-throw me. And I said, *I will refer it to God, let it be so now yee have taken it for a Signe to prove me*, and wee departed that day: the next Sunday came, and we met there againe, and Discoursed, but said nothing of the Signe. The second Sunday wee met againe, and as I was with the same people that desired the Signe, in comes the Woman with an open mouth railing against me, saying, *Ah! this Villain hath slaine my Childe, for at the same houre he said I should not be here my Childe departed, so that I could not be here for all the World*; I answered, Woman, the Lord knoweth that I knew not whence thou art, or whether thou hadst children or not: now the Lord hath met with thee, Why dost thou go on railing still? I am perswaded thy Child is happy, for hee was ordained to Glorifie God; take heed, and leave off this way, lest a worse thing happen unto thee.

And the Woman being changed in her minde at my words was pacified, and trembling with feare went away; and I desired the company to take notice of Gods own Hand in the Signe, according to their owne desires, and it was presently noised among them,



so that some reported that *Christ* appeared at *Spittle*; for they were of a beliefe that no Prophet but *Christ* was to come; and they began to looke strangely upon me, and to provoke me, and wantonly to question mee; but I answered them by the words of *Jesus Christ* and being so ready in Scripture that whatsoever question they asked me, I answered them by the Spirit of *Jesus Christ*. I meane by his words laid down in Scripture, which they could not resist.

And in 1646. the *Presbyterians* began to shew the forme of their Church-government by Elders, and when I saw that they put forth such senselesse questions to try men, and examine them, contrary to the Apostles rule, 1 Cor. 11. 28. and take upon them to judge who was worthy to come to the Lords Table, and to cast out those who might be better than themselves, because they did not answer their foolish questions according to their minde; and cast out others because they would not be examined: so that Doctour *Gouges* question to any that came for his superstitious Tokens, was to aske, Have you been before the Elders? whereas wee do not reade of Tokens or of such Elders in the Church of *Christ*; for it was the Lord onely that judged the case, 1 Cor 11. 30, 31, 32. And that the *Ministers* duty was to warne men to examine themselves, to beware how they came to the Lords Table, and not to refuse any one that came, except they knew him to be a notorious sinner, convicted by Law, and excommunicated, having not made his peace with the Church; but he being so, and it not being known to the *Ministers* where hee comes, they ought to receive him, and refer all strangers to the Lord, and not to enter into mens hearts to try them, which thing belongs to God alone, for none can search and try the heart but God: and if a man can hardly judge of his own heart, how is it possible for him

to judge of another mans heart in so great a matter ?

And the *Presbyterians* in the matter called themselves *Triers*, and sat in the seate of God, and all their evil, the Pride, Foolishnesse, and Arrogancy, beside did evidence, the that they could not long stand ; and therefore I could per not forbear to declare at the *Spittle*, and elsewhere bef among their *Ministers* and *Elders*, that they should sud- that denly come to ruine ; and moreover that the Church of the *England* was the true Church ; and about this time fort Mr. *Edward* hearing that it was reported, I had main- him tain'd my selfe to be *Christ*, and that I had prophesied him the downfall of the *Presbyterians*, Mr. *Edwards* sends plac Spies to the *Spittle*, to get intelligence, and now writes a wou Booke against the *Independents*, and reckoning of mee Spin among them, makes me the foundation of his worke, to fully make them odious ; now they of the *Spittle* did under- cer stand that Mr. *Edwards* had wrote his Booke, and that as th I was the chiefe matter to write upon ; the *Presbyterians* lived being then so powerfull ; and some of the *Independents* my tooke me for a *Decoy* sent to catch them ; for this cause 20. they were afraid to let me come amongst them, saying, A that for my sake, all were like to lose the liberty of com- Chri ing thither. thou

And because I came still to the *Spittle*, notwithstanding fore ing their forbidding of me to come amongst them, they the s rose violently against me, and forced me to take a house their upon me for my safety, and stay there untill their mul- and titude were gone, and then I came home ; and a long follo time after thinking now they had forgotten mee, on peop the 10. of *January* 1646. I went to the *Spittle*, but they were were more enraged against mee than at any time before, upon for by this time the *Presbyterians* had made a silly Or- behi dinance against them, and of this *Bull-begger* they were their so afraid, that they compassed mee about to force was Dispute from mee, that they might have something mee, from them

lives from me to accuse my selfe, and then to deliver me into  
 will, the hands of the *Presbyterians*, thinking thereby to get  
 nce, favour from the *Presbyterians* for their fidelity ; and I  
 ould perceiving their purposes, being warned in a Vision  
 ere before I went thither, partly of what should befall me, and  
 sud- that God would deliver me, I resolved to be valiant for  
 h of the truth, and not to smother *Christ* in me, but to hold  
 time forth *Jesus* by his own words, he being in mee, and I in  
 in him, *John* 6. 56, 57. & 7. 38. not doubting by faith on  
 fied him to confesse him before any Magistrate that did give  
 nds place to the rationall sense of Scripture ; and that God  
 es a would bear me up in it ; and being thus armed with the  
 mee Spirit of my Heavenly Father, I answered them more  
 e, so fully than at any time before to all their questions con-  
 der- cerning *Christ* and his true Church, having assurance,  
 that as the Apostle saith, *Gal.* 2. 20. that it was not I, that  
 ian lived and answered their quest-ions, but the Spirit of  
 my Father that answered them, by mee, *Mat.* 10.  
 ause 20.

ing, And when I had discharged my duty according to my  
 om-*Christian* priviledge : and being thus satisfied, they  
 thought now they had sufficient matter to bring me be-  
 and fore a Magistrate, yet would they not lay hold on me at  
 they the *Spittle*, least the people should be afraid to come to  
 ouse their meeting, but suffered me to depart peaceably :  
 nul and when I came into the street, some of them did  
 ong follow me with all speed, saying, and crying to the  
 or people, *There goes Christ, stop him* ; and they that met me  
 hey were amazed at their words, and would not lay hands  
 ore upon mee ; but stood still to inquire of them that were  
 Or behinde mee ; and at their cry the people came out of  
 ver their Houses all the way, and stopt them, to know what  
 ce was the matter, so that thousands of people followed  
 ing mee, but I being before them, none molested me, kept  
 om them at a distance, intending to get into *Bishops-gate*  
 D 3 Church,

Church, and there to dismisſe them ; and as I was haſt-  
ning to the Church-doore , the Officers of the Pariſh  
ſeeing ſo great a company marching ſo furiously be-  
hinde me, thought I had brought them from the *Spittle*,  
to cut their Throats as they were at Church, and there-  
fore would not ſuffer me to come neare them, but as I  
gave the Officers to underſtand the truth of the matter,  
they willing to helpe me, got me into the Church-yard,  
and ſhut the Gate after mee, to keepe the Tumult from  
me, and the Officers conveyed me to the Church at a  
back-doore.

And when the Tumult came to Church, and heard  
the Miniſter Preach, as if *Chriſt* was now come to them,  
it being all his Sermon, to point at *Chriſt's* ſecond  
coming, as if he had been preſent ; now at this Sermon,  
and the Report that I was ſaid to be *Chriſt*, ſet the Mul-  
titude on fire ; and when the Sermon and all was en-  
ded, ſome of the Tumult found mee out, and ſhewed  
me to the reſt of the people, and none would depart  
the place, but faſtened their Eyes upon mee ; the one  
part of the people were againſt mee, and the other for  
me ; and the Church-wardens when they ſaw this,  
tooke me into their ſeat, and commanded the people  
to depart, but they came in the more, and ſome would  
reſcue me, others would have me immediately deſtroy-  
ed : then the Officers with much ado got mee into the  
Veſtry, and when I had told them all, and ſhewed that  
I was a *Communicant* with Doctor *Gouges* people in  
*Black Friars*, they would not believe mee, but were ſo  
perſwaded that I was ſome *Independent*, that nothing  
would ſerve them, but immediatly Sir *Walter Earl* muſt  
be fetcht to examine me, and he would not believe me  
neither ; Then there came two men into the Veſtry and  
took their Oaths that I had ſpoken ſuch and ſuch words,  
and the words were ſet down in writing, and I ſet my  
hand to it.

And

And when they had kept me in the Vestry untill 10. a Clock at night, they brought me before Sir *John Gayer* the Lord Major, who committed me to *New gate*, and when the Sessions came, I was brought before the Bench in the *Old-Baily*, and the people cryed against me with a loud voyce, saying, Crucifie him, Crucifie him; and *Glin* (then Recorder) asked me, saying, VVhat is this doings about you? I answered him from the Scripture, *Gal. 2. 20. I am Crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the Faith of the Son of God, who loved me, and gave himselfe for me.* And the Recorder to shew his parts that way, answered me by another Scripture. But when I got him to speake that Language, I tossed him from place to place, untill he was ashamed, that with anger hee bad the Keeper take mee away; and to *New Gate* I was brought againe, where I was swallowed up with such an exceeding joy, because I was counted worthy to suffer for the Name of *Christ*, that I durst not sleep the night following, least through over-much joy in my sleep, I should have been taken away by death, and so diminish that honour, looking for nothing but the Sentence of Death the next day; for I accounted my selfe well bestowed, but God provided it otherwise; so the next day I being brought before the Bench, *Glin* had absented himselfe: and one *Green* a Deputy Recorder sate in his place, who mildly asked mee what I was, and I seeing him come so, answered him as mildly, saying, *if you inquire concerning this outward body, it is but dust and ashes, as Abraham's was, Gen. 18. 27.* whereupon hee not willing to change further words with me, least he should come off as *Glin* did, gave me very good Language, telling me, he must send me to *Bridewell*, to remaine untill next Sessions, partly to secure me from the rage of Tumults, that were

so violently against me; and partly because hee could do no lesse by the Law, to see if any more by that time came in against me; and immediately I was sent, being guarded by a company of Marshalls Men to *Bridewell*.

In that space while I was at *Newgate*, the Presbyterians seeing no Witnessse come in against mee, sent Mr. Love to me, to see if he could get any thing from me whereby to accuse me; Mr. Love comes to *Newgate*, sends the Keeper to call me, and to let me down into the Lodg, where he staid for mee; and when I came to the lodge, Mr. Love sends for some Beer to make mee drinke, and talkes *Welsh* to me, so that I thought some speciall friend was come to visite me; then two or three being by, he puts forth many questions to mee, and I gave him account of all hee demanded, and he did not so much as contradict me in any thing I said, which made me to admire him; but still he drew me on to speake, and wee agreed so well, that when Mr. Love was gone I began to applaud him, saying to the Keeper, This is an honest Man, if all Men were of his minde I should soon get off. And the Keeper answered me, saying, You are mightily deceived in this Man: for if this Man had his will, you should not be long alive, for hee and the rest of his fellow Ministers say, that you ought not to live, and they have been very diligent in seeking your life; and now this Mans Errand was to trap you, if he could; for if hee had gotten any word from you whereby to accuse you, you had soone knowne what a friend he was to you

I as'ed the Keeper his Name, hee told mee his Name was Mr. Love, a Minister, then I understood the Plot against me, and said, this is not *Love without dissimulation*, *Rom. 12. 9.* The Keeper and I departed; I thanked him for his love in acquainting mee of those

those that I found to be my deadly Enemies ; this being done before I went to *Bridewell* : and I believed the Keepers of *Newgate* and *Bridewell* lost nothing by me, people far and near flocking to see me, as if I had been a Monster.

And when *Green* the Recorder asked mee , what I was , suppose I had answered him, saying , *I am the Lord thy God, thou shalt have none other God but me, Exod. 20. 2, 3.* I believe it is lawful to pronounce the Word of God set down in the holy Scripture, for it is the Spirit of God our Father which speaks in us, *Mat. 10. 19, 20.* I am sure I had not sinned in it ; for the Apostle bids a Man arme himselfe with the whole Armour of God, and shewes what that Armour is , and that the Sword is the Word of God, when and against whom this Sword is to be used, *Eph. 6. 11, 12, 13, 14, 15, 16, 17.* And being my condition was such then , as did require such Armour, Helmet and Sword, ( for I wrestled and fought with all their spirituall wickednesse in the high places of *England* then, upon an evill day, when they sought my life,) surely I being in such a case, and commanded to do it, I might lawfully take the Sword, I meane the Word of God to defend my self. And I wonder at mens ignorance in this, if ye say to any Man, God is not in thee, he will be ready to fly in your face ; yet when God chuseth one in whom he will appeare to do a work that Man cannot do, that is, when all the World is out of order, to put them in a right way again, all the learned Protestants, Papists, Presbyters , and independents, are so ignorant that they count that Man a blasphemer, and would have him destroyed that is upholden of God to set forth his glory , I am sure I may speake it, and all the World may see it, that the *Jews* put *Jesus* to death upon the same account ; but *Jesus* by his death wrought a way for mee to save my life , as you see, I have done ;  
and

and he and his Apostles declared it in their *Gospel*, and I will give you account thereof.

There are two Confessions subscribed by my hand in the City of *London*, which if not now, in after Ages will be considered. The one was made at the *Spittle*, and subscribed with the right hand, *Psal.* 118. 16. in the abovesaid Vestry before Sir *Walter Earl*; and that is a Confession made by the inner man or new man. *2 Cor.* 4. 16. *Ephes.* 4. 22, 23, 24. The other Confession is a Confession of the flesh, called the outward man or old man, *2 Cor.* 4. 16. *Ephes.* 4. 22, 23, 24. and the Confession I made before *Green*, and subscribed with the left hand, as the difference in the writing being compared will make it appeare. I know the *Bench* and people thought I recanted, but alas they were deceived, for I never believed nor understood my selfe any other wayes than thus; *that though there is an union between Christ and me, so that I dwell in Christ, and he in me, John 6. 56.* Yet there is a distinction, so that he is my *Saviour*, and I am but his *bought servant*, to do his will; and there is but one mouth to confesse both *Christ* and mee, which mouth is his by right, but mine as borrowed, yet the Confession is different one from the other, in as much as if you were to distinguish the *King* from a *Subject*.

And now all yee learned *Protestants*, *Papists*, *Presbyterians*, *Independents*, or whosoever that deny this; I ask you what God is in you? I know you will be angry if any tell you that God is not in you: but I would know what God is in you, is it not the God of this World that hath blinded your minde? *2 Cor.* 4. 3, 4. a dumb dead god; for if the Living God were in you, surely he would declare and shew himselfe to be alive in you; if not in the same way, as he did in me, viz. in consenting to his truth in what he saith by me.

Thus



Thus in love I shew you my understanding of this high Mystery of God in Man; and though I seeme to examine and reprove you, know that if I had learning and choyce of expressions, I had not done it in such words that it should not offend any of you, and therefore beare with me in what I say by this Booke, for my want of expressions makes me seeme as if I fell into passions, but it is not so, for my desire is to declare the truth in all the ways of love,

And when the *Presbyterians* saw none come from the *Spirit* to witnesse any thing against me at *Sessions*, they thought that now they could not get my life, and to make publicly known at the *Bench*, and question me there for what I had declared against them, could do me no hurt, but rather sound out their own destruction the more, therefore now they sought out a way so to disgrace me, that what I had spoken should not be esteemed. And they got some of their Agents to draw a *Petition* to the *Bench*, and giving out therein that I was a distracted man, got many hands to the *Petition*, and presented it to the *Bench*, under pretence of love, to save my life. Moreover, they perswaded my Wife as much as they could to make friends, and to cry to the *Bench* for to send me to *Bedlam*, saying to my Wife, that in *Bedlam* I should have good warme meate every meale, and good usage, seeking all manner of ways how to disgrace me. Now consider these following lines seriously, for they are worthy of consideration.

First, all these men that made and subscribed this *Petition* against mee were of *Black-Friers*, and such as knew me in 1633. and 1634. and 1635. when I declared to all Men by Signes as well as by words (when I could not be heard) what Judgements were comming upon the *Kingdome*, and had suffered three yeares imprisonment for it; and because of this, they said I

I was mad, and I blame them not for that Errour.

But now it is 1646. and the Kingdome since that time is before their eyes turned up-side down, according as I had said, and suffered for it.

Now let any rationall sober Man judge whether so great a charge in the Kingdome, according to my sayings and suffering in 1633.

1634. 1635. was not a sufficient argument to convince them, and cause them to say, *Wis. 5. 3, 4, 5, 6, 7. Wee fools accounted his life madnesse*

And let all the World judge whether these Men were not mad to subscribe such a *Petition* against their own Knowledge, Conscience, and Reason, yea and against God, for God is concerned more than Man in it, against whose Spirit the despite was done.

I had not spoken so much of these things, had not many *Presbyters* provoked me since the comming forth of my former Booke, which Booke they are not able to answer: but all they can do is to say, Alas, he was mad, and we had him at *Newgate*; for saying he was *Christ*, and the whole Parliam where hee lives justified him to be mad.

Now *Presbyters* ye have no cause to glory thus against me, how long was it before God cleared mine innocence by your fall? Surely, within three quarters of a yeare. After my being at *Newgate*, I went to see your Lord Major, Aldermen, and Recorder at the Tower, for I heard they were Sick there of the same Disease that

*I say, at this time there were of the chiefe in Black-Friers that stood my friends, and Doctor Gouge himself did goe up and downe to seeke my Liberty: but what silly ones subscribed the Petition, I know not, for I never saw it, onely I knew such a Petition was brought before the Bench.*

that *I* had at *Newgate*, and could not come abroad ; *I* pray since yee could not see before now, let this open your eyes, and stop your mouths ; but if not, know that my God will be magnified in your destruction after a more terrible manner. And now *I* hope it will be for your good that *I* told you this with sharp language, and yet with much love.

And now to my matter againe. When Mr *Green* sent me to *Bridewell*, the *Presbyterians* who would have had me to *Bedlem*, missed their plot, now they begin another plot ; that is, to convert and bring me to their *Stool* of *Repentance* : and for this end, while *I* was at *Bridewell*, they sent from their *Classicall Meetings* many of their *Elders* at severall times to perswade me ; but seeing no effect, at last there came some ten or twelve together of them, being all of them, as they thought, wonderfull Grave, Wise, Discer *Elders* ; now these being sate in a faire Roome sent for mee, and being come before them, put severall questions to me : but in the conclusion, that if *I* would turne to them, and renounce my judgement, and make a publick Confession at a place appointed by them, that *I* had erred in declaring against them, and to own them as the onely true Church, then they would take me immediately out, and *I* should come no more under the power of the Magistrate, but they would set me free, and doe something for me to raise my fortune besides.

*I* answered them, saying, that *I* could not consent to their motion by any meanes ; for *I* had declared the Truth, and *I* must maintain it. But said *I* to them, Call for a *Day of Humiliation* upon this account, and desire of God the Knowledge of the Truth, and *I* believe ye shall know the Truth also. Whereupon they were angry, and said, should they be taught by me ? and scorning my

my motion went their way. And when the *Sessions* came I got out of Prison; but the *Presbyterians* contrary to my motion, justifying themselves, presently after called a Day to Sacrifice for the *Blasphemy* and *Heretic* of the time, thinking themselves pure *Saints*: and the *Presbyterians* soone after were routed, and such as they accused were justified rather, and exalted, to shew them, that they were the chiefe *Fathers* of all that *Blasphemy* and *Heretic*; and were most guilty of such crimes, besides *bloudshed*.

And understanding how the squares went, the *Kings* Majesty being now at *Holmby-House* a Prisoner in great distresse under Colonell *Graves*, his Army vanquished, and that the *Presbyterians* were at the height, intending to take down the *Independents*, and make all their own; and also that valiant *Cromwell* was slighted, and his life aimed at by them; and judging, of the two, *Independents* far better than *Presbyterians*, hearing a very good report of Generall *Cromwell*, that hee was not proud, but one that did receive instruction many times from meane Men; now seeing this opportunity to do the *King* good, for now I looked upon the *Kings* being under Colonell *Graves*, as if the *King* were a dead Man now in a Grave, and that my sayings concerning the *King* was fulfilled; I looked also upon the condition of Generall *Cromwell*, and that he now having such a Command of the Army, might helpe the *King*, and the *King* helpe *Cromwell*, therefore I could not rest untill I went unto him; and when I came to his House at *Drury-Lane*, I gave a Note to his Secretary to present to his Master, which hee immediately did, and the Lord *Cromwell* himselfe came downe to mee into the Hall, and after wee had a little Discourse there, hee tooke me into the Dining-room, where the Lord *Ireton* and another of his Sons were, and I declared to them all my Troubles, and how the

*Pres -*

*Presbyterians* also dealt with mee, and many other things we discoufured of, for I ftaid with them untill mid night, and could hardly breake off then: and as we were in Discourfe concerning the bafenefle of the *Presbyterians*, I fhewed how they fought my Life; the Lord Generall faid, *Thy feeke our lives alfo, we have done the fervice of the Kingdome, and now we are looked upon as Enemies, and inftead of Rewarding us, they are ready to take away our Lives; what fhall wee doe in this cafe?* I answered him, faying, *You have Men enough under your Command, get the King unto you, and do well unto him, fo fhall you preuaile.* He replied, faying, *How can that be?* I answered him againe, faying, *That the King was in the hearts of the People, who looked upon him now as in great diftrefs, and that their getting the King unto them, and the ufing of him well, would draw all the Kingdome to fide with them, and thereby they might helpe the King and themfelves too, yea and have their Enemies under their Feet.* The Lord Cromwell thinking the Scots Army that then lay at *Newcaftle*, upon this would fight them; and having this City alfo, and all the *Presbyterians* againft them, they might be fo over-power'd, that it fhould be doubtfull who fhould gaine in the day: and therefore he faid, *What fhall wee do to the Scots?* Said I, *Give the Scots their Money firft, and they will depart the Kingdome.*

And now I cannot fay but that Generall Cromwell, and the reft of them, that were faved through the Kings Prefence, did well unto the King, and better than if they had brought him to *London*, and fet him on his Throne, for they did unto him that which was Decreed of God, to bring him to the highett honour, and they failed in nothing, but in not being hitherto a means to fet his Son upon the Throne, which thing alfo is Decreed of God, and will be the greateft fafety unto them, Neither  
can

can I see how they can answer it before God, who gave them the Kings Person to save themselves in the day of their distresse, if they should neglect to set up his Soune.

And to prove these things by *Scripture*, I could do it very well, but I have sufficiently done it in my Booke called, [ *A Voyce from Heaven to the Common wealth of England.* ] And now I say to you *Parliament*, whom I pity of Men living, because I see the danger ye are in, and that yee are not sensible of it, take yee notice of that *Voyce* againe for your good, yee did (I hope) with a good intencion, set a part the thirteenth of *Octob.* 1652. to seeke the Lord, and to know his Minde, especially the way to propagate the *Gospell*, and the Lord according to his Promise, *Isa.* 65. 24. had provided an answer for you, before you asked, as yee have in that Booke called, [ *A Voyce from Heaven to the Common-wealth of England* ] and I am sure of it that God will send you no other answer for your safety: but upon your slighting of it, he will send you strong delusions, 2 *Thess.* 2. 11, 12. as he hath promised, *Isa.* 56. 4. for I see a black day coming upon you, whether yee shall fall by the hands of a rude multitude, or by doing the like among your selves, being so divided, as was done by the Senatours in the Senate-house at *Rome*, when *Cæsar* fell, or by the Armies calling you to an account, or by a new *Representative*, or by the Kings coming upon you, all which dangers I see attend you, but I say not this with a desire to have it so, for I am a Man of peace, knowing of a truth, that if such things should come to passe, we the body are like to suffer with you, therefore I speake it to warne you to be wise and watchfull, seeing, and shewing you that you have no way to repent these dangers, but now while yee have the staffe in your own hands, to make your peace with the King, and settle the Law and Religion as it

was

was in the time of the late King, and put the Authority into the hands of diligent, Wise, Honest, Godly, and sober-men, for we never wanted good Laws in Church, or Kingdome, but we wanted diligent godly Rulers, and sober obedient subjects, and therefore is it, that is our woe such now, that we have no certainty, neither of our Soules salvation of our lives, of our Estates, nor of any hope that will become of our posterities, and all our helpe is through Jesus Christ, in setting of the King againe over us, to the joy of all the Kingdome.

But yet I know that many in this Kingdome are otherwise minded, who would have nothing but confusion still; and boast before the Lord that they brought the Kingdom to such a passe, saying, *Lord have we not prophesied in thy Name, and in thy Name cast out Devils, and in thy Name done many wonderfull works. And the Lord saith unto them, I never knew you, depart from me ye that worke iniquity, Mat. 7. 22, 23.* But if they reply, saying, what iniquity have wee done, then will hee see *their finnes in order before their Eyes, P/al 50. 21, 22.* saying, ye have prophesied to ruine my Church, and cast out my faithfull Ministers, and wonderfully spilt the *Bloud of my Saints. Thus their iniquity shall convince them to their Faces, Wis. 4. 20.*

Now me thinks I heare some say, are not our *Parliament* glorious in their Actions: *suppose they be*, yet I say unto you, of all their actions, there can of them be none so glorious as their *Repentance*, now they see wherein they have erred, made plaine to them by the Word of God, and what can be more glorious before Him and the World to cleare their innocency, then walking in their integrity, so finding themselves out of the right way, and to cast from them all Lets, Hinderances, Profits, and Worldly-ends, and returne

to doe *Righteousnesly* ? What Honour and Acceptation with God and Man would it bee for them to appeare once to bee such, let all Men judge. Their Valour being found so, that no Sword could overcome them, untill the Sword of the Spirit which is the Word of God : *Ephes. 6. 17.* came against them, to which Sword they suddenly and willingly submit.

And I see by the Word of God, as I have manifestly proved, that wee of this State are the greatest Sinners that ever were, but where *Sinne aboundeth*, Grace aboundeth much more, *Rom. 5. 20, 21.* That as Sin hath abounded and reigned unto Death, Enmity, and Division among us, So now the Grace of Repentance in this State, and submission unto the Lords Anointed ; might bring us to Love, and Union, and to act in Righteousnesse unto Ieternall Life, by the Power of God, and our Lord Jesus Christ in us.

And whereas it is said of this State, *Daniel. 8. 25. That it shall bee broken without Hands. 2 Thess. 2. 8. And the Lord shall consume it with the Spirit of his Mouth.* And the like sayings in *Isa. 11. 4. Dan. 11. 45.* It is onely to shew what Mercy and Grace of Repentance this State shall have offered to them. But Mercy being refused, Judgement followeth to avenge the injury done to Mercy by refusing it, and Mercy rejoyceth against judgement, *Jam. 2. 13.*

And yee Pope Turke, and Spaniards that keepe out the Word of God, least it should discover your Sinnes, know for a truth that the same word will make a breach in your Kingdomes, and destroy you, so that yee shall have no cause to glory at the fall of the King of England, for hee shall be raised againe farre above you, and therefore the best way for you



to escape, is to joyne your selves to Him, and let the Word of God have free passage among you, and reforme your Law by his Law, and know that now his House being a Fire, yee ought to helpe him, and quench it, least it be your owne Case the next day.

But some men will say, shall Vice reign in this new Kingdom, as it did in all places of preferment during the last Kings dayes ?

I answer, no, this Kingdome shall not have such a sandy Foundation, but shall stand on a Rock, for there shall no Liar, Swearer, Drunkard, Whoremonger, unjust dealing Person, Coverous, Hereticke, nor any other such notorious Sinners beare any Office in Court or Kingdome. But a petty Constable shall in all places, and at all times order a Lord by Birth that is unruly, for by these sins the King, and faithfull Nobles of Brittain were

destroyed, for had they not suffered these Sinnes to reigne among them, by which they became abominable, wastfull, and oppressive to the Kingdome, especially in the time of Warre, they had not lost the day.

Therefore now shall the King and Nobles looke upon these Sinnes, as upon *Serpents* that destroyed their Fathers; and lay their Foundation of their King-

*Here perhas I doe offend many who would not bee confined to live so exactly, I say, there is a difference betwene Drinking, and being given to Drink, or Drunkenesse; Therefore I say let every Man beate downe his infirmity, least it get the Power over you, to your Destruction, how often was the Kings Parries taken in their unlawfull pleasure, and carried where they had sorrow and losse for ever, some of them being undone by it.*

dome on Gods Word : for indeed though the King according to his Name be Steward of it, yet it is Gods Kingdom, 1 Cor. 6. 9 10. Gal. 5. 19, 20, 21. Ephes. 5. 5, 6. And with such a resolution upon such termes, the King and his party shall prevail; and doubtlesse hee is well qualified, tempered, fitted to Rule such a Kingdome.

Moreover, if the King will send his *Declaration* to our State, to shew that hee doth *forgive* all that will *submit* unto him, and *receive* him, not *exempting* any from his Grace, which is an undervaluing of his Fathers *Bloud*, whose *Bloud* is of more value than thousands of his *Adversaries*, the King will do well in so doing; and let not his Majesty doubt, but God will be satisfied for his Fathers *Bloud*, by tears or by *Bloud*; and the Apostle and Successour of *Christ*, when hee layeth the *Bloud* of *Christ* upon the *Jews*, Acts 2. 36, 37, 38. untill they said, *What shall we doe?* he doth not say to them ye must die for it, but saith, *Repent, and be Baptized*, that is, all to come in unto the Apostles : but the *Jews* that stood out, even the whole Nation went not, without a temporall punishment, and disgrace with all their obstinacy; for when *Titus Vespasian* had destroyed them abundantly with the Sword, hee to disgrace them further, *because they had bought and sold the Lord Jesus for Thirty Pence*, Titus sells thirty of the *Jews* for a Penny : so that you may see God will not faile to punish wicked men. If we refer the Judgement to him in such matters, and the Kings Death is so high a matter, that no Man living knoweth, who were those foure Men spoken of by *Lilly*, that did most thirst for the Kings *Bloud*, so that in judging the case, the best of Judges among men might *slay the innocent, and let the guilty go free*.

And now againe, I say to you *Parliament*, hee not mistaken, to put darknesse for light, and light for darknesse,  
IJa.

*Isa. 5. 20.* to put Treason for Reason, and Reason for Treason : but let Reason rule you, and judge righteons judgement, *John 7. 24.*

Ye know that *Charles Steward* was born Heir to the Crown of *Great Brittain*, and was so acknowledged by all Men, God himselfe also gave testimony of his right unto it by a *Star* at his Nativity, *Psal 50 9. 2 Pet. 1. 19.* and

*Charles Steward* being borne Heire to the Crowne of *Great Brittain*, and by so great a witnesse of God and Men, justified to be so, ye know that it is right with Reason for him to have it.

And *Charles Steward* being both Heire to the Crown of *Great Brittain*, and by so great a witnesse of God and Men acknowledged, Reason will tell you, and yee know it must follow, that it is an unreasonable thing, yea, Treason against God and Man to deprive him of it, and to seek his life, because he seeks his Right.

Therefore I beseech yee lay these things to heart, and consider that yee are not always to live here below, but do right while ye are here, that yee may live in Heaven for ever, and that your memoriall may be blessed on Earth ; I speake to you in the words of a dying man, and there is no flattering at Deaths doore, and I could wish that all men at all times did but consider their last end, surely then Men would do no unjust thing : for my part I was alwayes laborious, and now being old am not able to labour ; for I finde that my health dependeth upon my labour, and that nature daily decayeth, and sicknesse increaseth, so that my life is such a burthen to me, that I looke upon every day to be my last day ; and therefore knowing how I have received light, marvell not though I declare it freely to you as the States best Friend, or indeed to the Commonwealth

*wealib* unto which I am ingaged, for I looke upon this State as on a thing that is in an Enemy to the *Common-wealth*, and that destroyeth it, as the Worme destroyed *Jonas* Goard, *Jonas* 4. 6, 7. for the pride of the State, and their contending about Titles of Honour ruins the *Common-wealth*; witnesse their contending with *Holland*, to whom in Reason they should have given place, as to the Elder State, also their slighting other Ambassadors from Famous Kingdomes.

What if the Message from *France* had beene directed thus? *To the Belgibubs of England*, truly had they beene Christs servants, they had not beene offended at it, *Mat.* 10. 24, 25. *But pride goeth before destruction.* *Prov.* 16. 18. *And before Honour goeth Humility,* *Prov.* 15. 33. And the *Common-wealth* is like to pay for it, and great Taxations drive men of great Estates from their Houses, and it is supposed by many, that there is as much money in Committee-mens, Sequestratours Treasurers, and Pay Masters hands, as would serve to keepe the Warres on foot a long time, without Taxations. I pray you first let the *Common-wealth* have a faire account what is become of the Crowne Revenues, of the Churches Revenues, of Delinquents Estates, of Excise, Assessments, Taxes, Prizes, and of all Monies, and things delivered into your hands these seaven yeares, and upwards; then if their be no Money due to the *Common-wealth* from the State,

*For the Common-wealth are cheated, and the Parliament are cheated by these Committee-Men, and one Committee cheats another, as for Example, Thomas Banister, of the County of Hampshire, of the Parish of Ring-hood, was wrongfully sequestred, and they told him that they gave account for all his Estate that they had seque-  
fired,*

State, the State being found faithfull, it is reason they should support them. But if the State say to the Common-wealth, yee must lay out your Money to maintaine our humours, and yee must beare the losse, and Prizes, or any thing that is gotten, that shall bee ours; I see no reason that the Common-wealth should be such fools, as to suffer such dealings and they that withstood the late King about a small businesse of Ship money, is it not just with God to let them fall now for want of Shipping? I could wish that the people of this Nation would take notice of it, that the Hand of God is apparently against our Statesmen already, to let them fall by their owne counsell, *Psal. 5. 10.* For had they sought all the World over for an Enemy that could do them most hurt, they could not get the like to the *Hollanders*, with whom they would not agree upon any terms.

Now when they fell out with the *Hollanders*, it would have beene wisdom for them to consider the Sea-men something more than ordinary, but they slighted them, and to provoke them, the Land-men least among them are considered, and thereby the affections towards this State, and the courage of the Sea-men for them are abated, so that the *Hollander* became Master of the Sea. And then the State seeing their errour, made an

*fred, and kept from him two Teares, and a quarter, to the Committee of Haberdashers Hall. But the said Thomas Banister coming to Haberdashers Hall, they had never heard of him, or any such thing, Ordered that hee should have his Estate againe, and yet now hee is wronged and abused under colour for the State, though hee be innocent, Therefore it is needfull for the Parliament to make these Men come to an account, and to discharge the trust in them reposed.*

Order to raise their wages, but it was too late, for your wise Sea-men know it is hard to get what they lost, Therefore some revolt, others run away, neither will it be easie to gaine their affections, or to get them to stand to it now in such time of impossibility, and if they be forced to stand to it, it will cost their Commanders deare.

Truly my hearts desire is, that the Parliament might be saved, and that they could behold the Hand of God against them, in depriving them of Wisdome to foresee necessary consequences, for their falling out with *Holland* must needs be hurtfull to *England*, because the *Hollanders* be both so near and potent at Sea, and their flighting of the Sea-men is worse, for thereby the Sea is lost to them, and the Land lieth open to any foreign invasion.

And I believe God will appeare against them divers wayes, and it is probable, that the very means by which they intend to keepe out the King, even by that very means God will bring in the King: was it not so in *Josephs* Case, his Brethren sold him away with an intention that *Joseph* should never be heard of again, nor be Lord over them, but God makes that way by which they thought to hinder him to be Lord over them, to bring him to bee their Lord? *Gen. 37. Gen. 42. 6, 7, 8, 9.*

Now I returne to my matter againe, after I had been at the Lord Generall *Cromwells* House in *Drury-Lane*, and the King taken from *Holmby*, I thought as others did, that the Army would bring the King to *London*, and set him on his Throne. But when hee was hurried by a flight into the *Isle of Wight*, I saw all was not right, then I began to speake against the Armies proceedings, and if God had not by a strong motive stayed my Spirit, surely I had beene put to death before

before the King : but God who did foreknow all things, knew that I must do this worke that I now now, therefore hee sent mee such a convincing Argument to keepe mee from going on to hinder Mens proceedings in fulfilling Gods Permissive Will, that I was soone diverted.

And thus it was, on June 9. 1648. at Mr. Dobsons House, one and I fell to dispute, hee stood against the Kings party, and I defended them : it is true, those that were Swearers, Drunkards, Whore-masters, I justified them rather than the other side, hee had accused the Cavaliers of the aforesaid Vices, and I ought not to defend those sins in any ; yet it was so that I did it then : And when we rose so high in words that nothing could reconcile us, but a Miracle, I refered it before the company to God the great Judge, saying, that God would manifest which of us both was right quickly, and so we departed. But when I came home, I perceived by my onely Son, that he fell down every foot, and some of my Neighbours tooke notice of it, and told mee, then I considered that God appeared against me, and I was troubled the more, because the Childe was like to smarr for it, and to'd my Wife that we must refraine to speake against the Army, in what they did ; shewing her how the dispute passed, and that the hand of God was upon the Childe for that cause, desiring her also to forbear, else that the Child would suddenly have some hurtfull fall, which would perswade her to refrain speaking against them, and shee was angry at me for my Speech, but the same day I told her of it, we went to a friends house to dinner, and after dinner the Childe was more than ordinarily lookt to, yet he fell down a paire of stairs, and broke his right arm, then my Wife was more moderate in what shee said concerning the Army, but the Childe, God be praised, was quickly healed againe,

again, and I declared openly mine Errour that God might be glorified thereby, and I was silent. But after a time, the other Mans onely Sonne died, then some of the Company that heard the Dispute, said, *Mr. Evans* why are you cast downe, God hath justified your Assertion, for your Childe is well, God be praised, and his Arme is stronger in the place where it was broke, than it was before, but his Childe is dead, Therefore if you looke upon that, God hath justified your Assertion more than his.

Thus by Gods Providence to preserve mee, was the heate of my Spirit abated, and when the King came to his Triall, I sought to speake with the Lord Generall *Cromwell*, but could not. Then I wrote and had it delivered to the Lord Generall *Fairfax*, that had the chiefe Command of the Army, saying, that hee must not by any meanes, suffer the King to be put to Death, and if they did put him to Death, the Lord would require his Bloud at their hands, and he had my writings two days before the King suffered.

And after the King was put to Death, seeing no remedy for it, I remained silent a long time, in which time God called mee aside to looke into the Clossets of the *Anabaptists*, as *Ezek 8.9.* and by reason of some acquaintance I had with Doctor *Chamberlaine*, hee brought mee into their secret Chambers, where I saw so small abominations committed, and now being taken among them as a friend, and pitying them I, often shewed them the necessity of Infants Baptisme, and lawfulnessse of it, and that there was but one true succession of Ministry, and Ministers, which they had nor, and at the last they were so offended at mee, that they forbade me to come among them, and I having experience enough now of their wayes, was soone persuaded, being weary to see their Corruption, Division, Malice,



Malice, and Enmity toward one another, and as I departed from them, I gave them these lines to consider as followeth.

To the *Anabaptists*.

None can be received into the Church of *Christ* but by *Baptisme*, *Acts* 2. 41.

Little Children are to be received into the Church of *Christ*, *Mat.* 18. 5. Ergo, *Little Children are to be Baptised*.

None can be of the Kingdome of Heaven but those that enter in by *Baptism*, *John* 3. 5.

The little Children that were brought to *Jesus* were of the Kingdom of Heaven, *Mat.* 19. 14.

Ergo, *them little Children were before Baptised*.

None had or ought to have the Ordinance of laying on of Hands but such as were before *Baptized*, *Heb.* 6. 1, 2.

*Jesus* laid his Hands upon those Infants brought unto him, *Mat.* 19. 15 *Luk.* 18. 15.

Ergo, *those Infants were before Baptised*.

He that believeth not shall be damned, *Mark*, 16. 16. *John* 3. 18.

Ye *Anabaptists* say, little Children doe not believe.

Ergo, ye say, little Children are damned.

*Jesus* saith, little Children doe believe in him, *Mat.* 18. 6.

The *Anabaptists* say, little Children doe not believe in him.

Ergo, the *Anabaptists* believe not, but contradict *Christ* the Son of God.

St *John* saith, Hee that believeth not the Sonne, hath not scene life, but the Wrath of God abideth on him, *John* 3. 36.

Ye *Anabaptists* believe not the Son, in that he saith, little Children do believe in him, *Mat.* 18. 6.

Ergo,

*Ergo, ye Anabaptists have not seen life, and the wrath of God abideth on ye*

Every one must become a little childe before they enter into the Kingdome of Heaven, *Mark 10. 15.*

Our entrance into the Kingdome of Heaven is by *Baptisme, Iohu 3. 5.*

*Ergo, little children are the fittest to be Baptised.*

And to give ye farther notice, because that ye say, that Christ doth not ~~make~~ *little children in Mat. 18. 6.* but men newly converted, I pray let all consider the scope of our Saviours speech, and then judg what his meaning is.

Upon the occasion of *Christs* Disciples question propounded to him, he takes up a little childe in his arms, and sets him up in the midst of them, *Mark 9. 36, 37. Mat. 18. 2, 3, 4, 5, 6, 10, 14.* And whereas *Christ* saith, *such a little childe, Mat. 18. 5.* (as he often saith) *these little ones,* (as it were) pointing at the childe before him, saying, *these little ones, these little ones, these little ones, Mat. 18. 6, 10, 14.* It answereth this question plainly, as if one said, Lord, which little children, or little one dost thou meane here? *he said thus, I meane such a little childe as this is that I set up among you, and I meane none other here, but these little ones, such infants as this childe,* and to leave you *Anabaptists* inexcusable, he confirms it four times with these words, *such a little childe these little ones, see Mat. 18. ver. 5, 6, 10, 14.* Let this at present suffice ye people called *Anabaptists.*

And ye *Presbyterians* that brag of your *Ordination* so much, as if none ought to preach, but such as come by your way, I tell ye, and the Word of God doth witness it, that your way is nothing but a delusion, for there is but one true *Ordination*, from which ye are fallen, and they that have it, otherwise must prove that they

they have it from hand to hand by descent, successively from the Apostles, and they onely are according to the appointment of *Iesus Christ*, and that Coblers, Tailors, and others who preach, have more ground than you, for what they doe; for if there is a new Ministry, there is a new Baptisme; but there is no promise for neither of them; and therefore I say to ye *Presbyterians*, all these *Heresies*, are the fruit of your doings, for ye are those false Teachers, that brought upon your selves swift destruction, and many followed your pernicious wayes, and are run to such errors, as are at this day, and by reason of your doings, the Bishops way, (which is the way of truth) is evill spoken of by all your viperous Generation, 2 *Pet.* 2. 1, 2. And I cannot compare your Preaching more fitly then to a young Schollar that hath met with a Conjuring Book, and read on it, untill he hath raised a Spirit that is ready to devour him, and there is no way for him to lay downe this unruly Spirit againe, but by reading the same words backwards: now I say to you, ye have preached down the Bishops, and raised up thereby these unruly Spirits, to devour and vex you; repent therefore now, and preach up the Bishops againe with the same diligence as ye did preach them downe, and by that meanes ye shall prevaile and be saved.

And besides, what I have spoken before in my last booke to shew the true Church; I say now also the true Church may be known by the Christian spirits of its Martyrs.

I know they have great courage that suffer in the defence of the *Romish* faction, but they have little reason for it, for they defend *Idolatry*, and other sins expressly forbidden by the Word of God, and are so far from confessing their own sins, that they make as though they can at that instant pardon other mens sins: and it is known  
with

with what spirit and desire to revenge many of them die.

The *Presbyterians* seeme in the Pulpit to be as valiant as Lions, but when they come to their tryall, they run away like Dogs that have burnt their tails; and this was seene sufficiently in 1651. Master Love went on valiantly a long time, but when Death looked him in the face, he became a Suitour to the *State*, which a little before he had so much vilified, and now hee would live upon any termes; and when he dyed, then *Jenkins*, *Cass*, *Drake*, and others, the rest of them that were in Prison, seeks pardon and recant.

As for the *Independents* I belive I need not speak of them in regard they are but *Seekers* in matters of Religion; for if the *Presbyterians* will not abide the triall, who would seem to be in a stable way of Religion, how much more will the *Independents* faile in the day of triall?

And for the *Protestants* sufferings in Queen *Maries* time, it excelleth their *Enemies* as much as Gold excelleth Lead; but as as for the King and his party in their sufferings, whom with may them be compared? they doe justifie God by confessing their finnes, for which they say, they justly suffered; though they be innocent of the crimes laid to their charge then. And they prayed for their *Enemies* in love and sincerity, yea, such was the Kings love at the houre of his Death, that he directeth his *Enemies* in the way of salvation, and pardoned them freely, so farre as it lay in him to do; and the King and his party were so constant and valiant in their resolutions for the Truth, that they would not be delivered by any way dishonourable to the truth, they did professe. And truly I believe that *Balsam* did covet to die as these men did; for he foresaw them and  
their

their glorious end, *Numbers 23. 9, 10.*

And now least you should say that I am partiall in judging, as if none had any good parts in them but the Protestants; I say not so, for I see good parts in the Independents and Presbyterians, even such as are wanting in the Protestants; but that which makes all good, I mean charity, constancy, and unity, is in the Protestants. Now if I were to chuse a Church and people, I would have such as your Presbyterian Ministers, for their diligence in preaching; I would have the Members to abound in the Scriptures, as the Independents; I would have the Church governed by Bishops, as heretofore; I would have all constant and firme in their Religion, as the Protestant; I would have all united, using all their abilities. First, to admonish one another to live justly and holily. Secondly, to keep the Rule of Gods publick Worship, and if they vary from that, all is lost; for if they come once to be without form, and void of order in the Church, *Gen. 1. 2. Jer. 4. 23.* there is nothing followes but darknesse, confusion, and destruction to the Church and Kingdome. And thirdly, to build up one another in this their most holy Faith.

Thus much I must say against the Protestant Ministers, both Bishops and others, except some few, in the late Kings dayes they sought after great Church livings, to the end, that they might follow the Gentry, rather than their Ministry; so that they forgot to preach. And if they changed to preach, it was either a complement or some ignorant stuff that favoured little of knowledge in the Scripture by the spirit of God; and so the people were starved for want of instruction: and the adversaries finding this opportunity, stole in, and bringing Scripture in abundance, though misapplied and wrested, carryed the people away with them,

them as sheep to the slaughter: and therefore I say if the Protestant Ministers had been as diligent to teach the people the knowledg of the Scriptures, and to preach for the Church with that alacrity, as the others did against the Church, in all probability they had not saln: but the Bishops and Protestant Ministers having the Magistrate on their side, thought to doe all with the Club, and that Preaching was but a vaine thing to establish them: and now they may see the vanity of their thoughts.

Many of our Ministers make but a jest of Master *Hugh Peters* preaching, but I tell you: *ye may all go learne of him to preach*; for one like him among you would be worth a thousand of you; yea, and if he were but arightly *fix'd*, he might become a glorious Minister, but it being otherwayes, his influence hath done the more hurt; yet who can tell how soone hee may be turned to the right way: and I am sure ye may be stirring, and preach valiantly because the truth is for you. Leave your studying the Fathers, they are not esteemed now, and study the Scriptures, and preach them, for that is it which will help you, and nothing else, at least in these dayes.

And as I have given my judgement concerning the true Ministry, and that there is but one Ministry, & one calling, or one way to attaine to it; so briefly I shall speak something concerning them that pretend to have Visions and Revelations, and shew that there is but one calling and right way also to that, which Call is by an audible voice directing a man to the Scriptures, as to a Rule whereby to square and try all the Visions and Revelations which he receiveth: ye that take Visions and Revelations for your guide, and leave the Scripture, ye feed only upon Husks and Chaffe, and ye shall be burnt with them, *Ier. 23. 26, 27, 28, 29. Mat. 3, 12. Luk. 15. 14, 15, 16, 17.*

Against

Again, I say in generall, that no vision or revelation which is not for the exaltation of Gods holy written word is of God, but is false and vain; for in the Scripture is the way of salvation, 2 Tim 3 16, 17. and none must presume above that which is written, 1 Cor. 4 6. And if any one bring a Doctrine, which is not for the Scripture, & for the Church & from the Scripture proved, he is to be accursed: yea, though he were an Apostle, or an Angel from heaven, saith S. Paul, in the name of Christ, the Prophets, and Apostles & all the Saints of God, let him be accursed, & again he saith, let him be accursed, Gal. 1. 8 9. This is a heavy doom for such as pretend to have visions, and yet deny the efficacy of the Scriptures, for thereby they only seek to advance themselves. Therefore every true vision and revelation is subordinate to the Scripture, and is for the exaltation thereof, and having its foundation from heaven, is nothing els but a confirmation given to such an one, that he hath an extraordinary spirit of understanding given him, whereby to open the mysteries of the Scripture, as they are fulfilled.

And such as are thus called, are called by a voice from God, which immediately sends them to the Scripture. The voice that came to S. Austin said to him, take up and read, he having his book by him, took it up and read Rom 13 13, 14. and from that minute forward the spirit of understanding came upon him, that it is well known what glorious things God did for his Church by him, so in the same manner the voice of God which was sent to me at first, said go to thy book, and I went to my book and read Ephes. 5 14. and what followed is afore expressed.

The Scripture is the supreme Word of God, to which all other expressions must give place & reverence, because it is the whole mind of God expressed for mans

salvation, there is nothing can be added to it, or diminished from it, for God hath promised that it shall endure for ever, 1 Pet. 1. 23, 24, 25.

And now to conclude, I say as one that hath experience of Visions and Revelations: Let every one that pretends to have Visions and Revelations examine how they came to him, for if they came not from Scripture, and are not for the Scripture, surely they came not from Gods Spirit, but from the evill spirit, and let every one beware, that they believe not such false visions, or revelations.

And to answer such as say there is no Prophets, visions, or Revelations now under the Gospel, they are much mistaken: for are not these the last days, in which the abundance of the spirit is powred upon all flesh, Joel 2. 28. Acts 2. 17, 18. and doth not the Apostle Paul command, saying, Covet to Prophesie above all spirituall gifts, quench not the spirit, and despise not Prophesying, 1 Cor. 14. 1. 1 Thes. 5. 19, 20 which argues that now there are both Prophets and Prophesies which are not to be despised, and though there be a Text which may seem contrary hereunto, viz. 1 Cor. 13. 8, 9, 10. Yet there is no ground from that place to think that Prophesying was to cease: but rather an affirmation that the generations succeeding the Apostles should have a more perfect gift of Prophesie then they had: And further, I demand of those men, hath God nothing to do in this kind in these dayes? Surely he hath; for still he revealeth his secrets unto his servants the Prophets, Amos 2. 7, 8. And as he hath raised up Prophets in all ages, so he will have his Prophets untill he finish his work, by bringing us to unity and perfect rest with himself.

And now to come to my matter again, when I left the Anabaptists, God began afresh to reveal to me the things



things concerning the Kingdom, so that in June and July 1651. I gave notice to Mr. Hugh Peters of the Kings coming to England; and on a day as I was coming from White-Hall to Charing-Cross, and meditating on *Amos 9.* a voice came from the place where the King suffered, saying, *be stirring in what thou art about,* and before I came home, *Amos 8.* abundance more of Scripture opened it self unto me, & then the holy Spirit of God directed me to write that Book, called [*A Voice from Heaven to the Commonwealth of England,*] and it was in a manuscript almost a year before it came forth in print, and indeed I do admire the providence of God in composing and revealing his will by it, and in fulfilling it in part since it was written, and in bringing into my hands such things as I added to it by way of marginall notes.

For I being at M. Peters chamber, about July 1652. met with a book, called [*an answer to Manassehs Ben-Israels book,*] called [*The hope of Israel,*] and as I began to read that book, M. Peters was much offended at me, desiring me to go out of his chamber, and I told him, I should do as much for him another day, for (said I) *time is in changing:* but he was very eager to have me out: then I desired him to let me stay, and read a little on that Book. Nay, said he, take the Book along with you. Then I came away: Now I could not meet with such a Book again in all London: And though that silly fellow took upon him to answer the Jew, yet he is a great deal too shallow for the Jew; and I found the Jew's opinion so consonant to what I had set down by Gods providence in my Book, and so agreeable to the promise both in the *Old and New Testament*, that this Book of M. Peters became of excellent use to me, because by it I came to know rightly what the Jew's hope and look for: and

if I should tell you of the exceeding providence of God in all things about that Book of mine, called (*A Voice from heaven to the Commonwealth of England*) I might make a great volume of that Report; but now I leave off, and come to shew you some of my Visions.

*A Vision that I saw when I was a close Prisoner in the Gate-house at Westminster, in August, 1635.*

As I was desiring of God to shew me a figure of the judgment that was to come, and of the glory that should follow, I fell into such a trance, that I seemed to be in *Merioneth*, at *Maisellan* *Kader ruse* where I was brought up, and behold I was with my elder Brother by the river side, and it seemed to me a glorious day, and about two in the afternoon, on a sudden my Brother was gone, I knew not how nor where; and as I lifted up mine eyes again, the Sun by degrees became dark, so that the stars appeared about it; at which darkness the *Sheep* did cry and run to seek shelter in the holes of the rocks, as they use to do in those parts, when a *darkness* comes before a storm; and all the light of heaven was taken away, that it became so dark as pitch; then appeared by a mad mans house that lived there when I was a boy, a great bon-fire, & people making merry about it; but as I still waited and looked about for some light above, I espied a little white cloud breaking forth in the *North-East*, after that the skie appeared and on it the *Kings Arms*, as it is upon blue in some Churches, and it rid upon the heavens, *very* terribly, toward the *South-West*; and as the light appeared, abundance of waters sprang out of a dry bill *Northward*, & those at the bon-fire were gone; and as I was upon the bridge, intending to cross the river to our house, I came to my self again; so the Vision ended.

Then I found the interpretation of it thus, that my elder

elder brother did signifie *I. Ius Christ*, appearing, and after absending himself from his people for a time to let them be tried, *Songs 5.6.7. Psal. 104.29.30. Col. 1.15.18.*

The *Sun* and *Stars* did signifie the *King* and *Nobles*, *Gen. 27.9.10. 2 Sam. 13.3. 4.* And the *darknesse* did signifie the *destruction* of the *King* and *Nobles*, *Isai. 3.10. & 34.4. Rev. 6.12.13. 14.*

The *sheep* that *cried* and ran into holes to save themselves, did signifie *Gods people* that did adhere to the *King*, *John 10.12.13.14.15.16.17.*

They at the *mad mans house* which made themselves a *Bon-fire*, did signifie an *adverse power* set up without *Gods approbation*, *Isai 50.11.*

The appearance from the *Nor h-East* did signifie the *King* rising again, and coming upon his *Enemies* from that *Coast*, *Isai. 41.2.25. Ier. 1.15. 6.17.*

The breaking forth of the *water-springs* out of the *Northern dry hill* signifies a *rising of the people with the King*, *Isai. 41.18. Rev. 7.15 & 19.6.*

*Maisellan kadder ruse*, where I saw the vision, signifies, *Arise Charles Church in field*. The *North-East hill*, from whence the glorious appearance came is *Kaler u du ruse*, and that signifies, *Arise the House of Charles*, and it is the highest Hill in *Britain*, yea, I dare say, (if it were possible to measure the height of hills) it is the highest in all the world. And there are four hills about *Maisellan kadder ruse* that it and *North* and *South*, *North-west* and *South-west*, and the valley with a pleasant river, that I stood by, runs from *East* to *West*, and the fountain of the river comes from *Bishops Well*, and from *Kadder u du ruse*, *Isai. 2.2. Mic 4.1.2.* which river is called *Dey Sunny*, or a *Sunny day*; and to this purpose the Prophet *David* speaks, saying, *There is a River, the streams whereof shall*

make glad the City of God, *Psalm*. 46. 4. for the very name of it witnesseth the truth of God, and the happinesse of men, and if it be rightly considered you shall find that *Dey Sunny* is a plaine *English* word, signifying, that the Kings day of triumph and shining in glory is nigh, and that is gladnesse to all that love the appearance of the Lord *Jesus*, and the setting up of his holy worship again.

1. On the North-side of the river is the dry hill, from whence I saw the Springs of water gush out, and this hill is called *Bringrugog*, that is in *English*, *Gogs strong hill*, and it stands for *Scotland*; *Gog* you know is the chief Prince of the *Gentiles*, *Gen.* 10. 2, 3, 4, 5. *Ezek.* 38. 2, 3, 6. 1. *Esd.* 13. 3, 6, 7.

2. Over against that, on the South side of the River is the *y graig goch*, in *English*, the *Red Rock*, named so in regard the earth and stones thereof are red like blood; and under this Rock is the mad mans house, where the Bon-fire was, and it stands for the South part of *England*.

3. And North more Westward, is a hill called *Moil-dankyra*, or in *English*, *Baal kindle fire*, and it stands for *Ireland*.

4. Over against that is the *grraig wen*, in *English*, the *white Rock*, and into the holes of this Rock the *Sheep* fled when the *darkness* came, and over this was the *Sun*, when it became dark upon it; and under this Rock is *Gole ronnw*, in *English*, they will give light; the stones of this Rock are white, and a croffe River comes from the South between the white Rock, and the red Rock; and the white Rock looks to the Sun rising, but the red looks toward the Suns going down; and the white Rock stands for the West part of *England*.

His foundation is in the holy mountains, *Psal.* 87. 1.  
God

God before he made the earth, in his secret councell considered these Mountains to situate them for his glory, making them of a contrary matter.

1. For example, the white Rock situated looking toward the Sun rising, as if it did expect its rising never to go down again. The *Sun* signifies the King, and the white *Rock* signifies *Christians*, the mysticall body of *Christ*, 1 *Cor.* 9. 27.

2. The red Rock situated looking toward the Sun going down, as if it did hope it should never rise again; and this red Rock signifies a body of bloudy wicked ones, 1 *Joh.* 2. 13. 1 *Joh.* 5. 18.

3. The tops of these rocks are so neer together, that one man may talk to another, though there be a great gulf between them, yet the matter of which one is made is *white*, and the matter of the other is *red*, that certainly God in a speciall manner shewed his handy work upon these Mountains, that it might be to his praise for ever, as a witness to his *truth*, *power*, and *Godhead*, against unbelieving and unrighteous men, *Rom.* 1. 17, 18, 19, 20, 21, 22.

Now some will say, these are vain things to take notice of Hills and Mountains, but I see King *David* do-h it throughout his *Psalmes*, and speaks of the high Hill of God, *Psal.* 68. 15. 16. 17. 18. *Isai.* 2. 2. *Micah* 4. 1. 2. And that there should be a handfull of seed sown in the earth, upon the tops of the Mountains that should be glorious, *Psal.* 72. 16. And what is that seed but these names that I have spoken of, which our forefathers gave to these Mountains, and it shall in due time condemn the ignorance of this self-conceited generation, neither is the Apostle silent, but compareth as I do, the godly and the wicked to two Rocks or Mountains, or to two women, *Gal.* 4. 22. 23. 24. 25. 26. And *S. John* was carried in the Spirit to a high

Mountain, where he saw the holy *Jerusalem*, *Rev.*  
21. 10.

*The second Vision which I had when I was a close  
Prisoner in the Gate-house.*

I beheld a peaceable modest woman standing on a Plain, and there arose out of the earth another woman, but of a furious malicious countenance, and looked enviously upon the modest woman, and she took up a small pipe, like as it had been of green glais, but I was given to understand that it was the sting of a Serpent, and she did put it into her mouth and blow it against the modest woman, and they came close together, and did blow one against the other so violently, that a wheel of fire, in colour like the Rain bow covered them both, in so much that I thought she had consumed the modest woman; but at last she that took up the sting was consumed to nothing, and the modest woman remained still, and afterward did shine with beauty far more glorious than before.

The first woman signifies the Church of *England*, and the other signifies the *Presbyterians* that took up the sting against the Church of *England*, but at last the church of *England* gets the victory, and the other with all her malice is consumed; *Psa.* 58. 4. & 7. 14. 15. 16 & 9. 15. 16. 17. & 10. 2 3. & 11. 6. & 21. 8. 9. 10. 11. 12.

*A third Vision which I had at the Gate-house in*  
1637.

It seemed to me that I was in a very little white Chamber alone, and as I looked about me, the chamber grew bigger and bigger, untill at last it became a great garden that contained all the world, and I could see no end of it, and about me there was abundance of fine flowers, and all manner of fruits, and a voice said unto me, eat of the grapes, and of all other fruits,  
but

but the Olives thou must not touch, and the Olives were on high, grew on a wall, or a side of a mount that was above my reach, on purpose that I should not touch them, and I did eat of the grapes, and of the other fruits that were about me, but the Olives I did not touch.

Now the little chanber and the growth of it signifies the Kingdom of Christ, growing from hence untill it contain the world. The Flowers and Fruit signifies some men, but the Olives signify a royall Generation. Rom. 11. 24. Rom. 8. 28. 29. 30. 31. 32. 33. Rev. 11. 15. John 15. 1. 2. 3. 4. 5. 6.

*Another Vision that I had in 16. 0.*

The waters signify people, Rev. 17. 15. and 19. 6. And even as Joab according to Davids mind went to Jerusalem, and smote the Jebusites, 1 Chron. 11. 6. 2 Sam. 5. 6. 7. 8. so shall this Cromwell according to the Kings mind go to Rome, and smite the Jesuites.

*A Vision that I had presently after the Kings Death.*

I thought that I was in a great Hall, like the Shire Hall, at the Castle in Westchester, and there was none there but a Judge that sate upon the Bench, and my self; and as I turned to a window North-Westward, and looking into the Palm of my hand, there appeared to me a face, head, and shoulders like the Lord Fairfaxes, and presently it vanished again, then arose the Lord Cromwel, and he vanished likewise; then arose a young face, and he had a Crown upon his head, and he vanished also, and another young face arose with a Crown on his head, and he vanished also, and another young face arose with a Crown upon his head, and he vanished also, and another young face arose with a Crown upon his head, and vanished in like manner; and as I turned the palm of my hand back again

gain to me, and looked, there did appeare no more in it: then I turned to the Judge, and said to him, *There arose in my hand seven, and five of them had Crowns; but when I turned my hand, the bloud turned to its veins, and there appeared no more: so I awoke.*

The interpretation of this Vision is, that after the Lord *Cromwel* there shall be *Kings* again in *England*, which thing is signified unto us by those that arose after him, who were all crowned, but the Generations to come may look for a change of the bloud, and of the name in the Royall seat after five *Kings* reigne once passed, 2 *Kings* 10. 30.

*In 1649. I dreamed,*

That I heard a certain report, that the King was about *Nottingham* in the head of a great army, and all the strength of the City of *London* was drawn out to fight against him, but while they were out, seeking the King, the King appeared with a great power in *London*, and a party who were never suspected arose with him, and the King with abundance of people came to *Black Friars*, where I met him, and I said to him, *the Kingdome that I took from your Father, I will now restore it to you again*, and the King rejoiced at my words, and all the people cried with a loud voice, saying, there are many hearts for thee. And upon my right hand there was a mud wall, about a yard and a quarter high, and the King jumped upon the wall, and stamped upon it divers times, but the people were not pleased with the King for so doing, and at that instant I thought I awaked, and went to some of the Parliament, and told them that I had such a dream, and said to them, that the wall on which the King leaped and trampled did signifie the Parliament, and bade them be wary, for it will come so to pass, and then I awoke indeed. Now



Now this dream needs no other interpretation, but that it will appear in action, therefore the saying of *Joseph* to *Pharaoh*, *Genes.* 41. 32. upon the like occasion is the best interpreter of this dream.

*A Vision that I had in 1651.*

I seemed to stand at the end of the *Old-Baily*, by *Ludgate*, and all toward *Fleet-street* was a green field, and on the field appeared a red Cock, which crowing very stoutly came toward the City, and much people from the City went out with another Cock to fight against him, and both Cocks crowed one against the other, and as they drew neer together to come to fight, the peoples Cock fell flat down, and as they took it up again, his wings (me thought) were of silver, and those that took it up had a device to wind up some work that was within, which moved it to crow, and to go; then the people seeing it was not a true living Cock, but that it was an image of a Cock, having its motion from men, they hooted at it, and would not suffer it to be set on foot any more, saying, that they had been long enough deluded already; and so the red Cock triumphed, and was Master of the Field.

The meaning of this Vision is, to shew that the States power being from men, in comparison of the Kings power, which is of God; is no more than the image of a Cock done to the life, so far as the art of man can do, in comparison of a true living Cock. And *Artimedorus* in his interpretation of dreams, saith that by a Cock is signified a Father of a Family, and the chief of a place, or a King, as you have it in *Isai.* 49. chap. 23. who is there stiled the Father of the Nation; and I wonder that people are not sensible of it. Suppose a man had servants that conspired against him, and slew him and his wife to get his estate, ye know what ruine would follow on the children and family

family of that house, and what bloudshed, strivings, and disquietnesse would be among those servants who should get most of their Lords estate? such is the case of this *Commonwealth* at this day.

-*Another Vision in 1651*

I beheld this land of *Britain* as it were in a great Map before me, and after I had view'd it, I did turne away from it for a while, and then return'd to look upon it, and as there stood a woman all the time of my absence looking upon the Map, I asked her, How is it now? she answered me, saying, Do you see the great Mountain in the middle of the Map that darkneth the Land with the shadow of it? Yes, said I. Then said she, in the shadow of the Mountain there is an evil Spirit that rangeth to and fro like a pestilence, destroying, and doing much hurt, but he cannot go or do any thing without the shadow, so far as the shadow goeth, so far his power reacheth; and it threatneth you very much; let us see if you can help us and your self, and I beheld how far the shadow went, and did see the evil Spirit destroying in the dark, and heard the cry of them that were destroyed by it, and I looked up, and said, Lord let this Mountain be taken away, and it was immediately gone, and a light was put in the place of it, that did shine over all the map; and the Mountain, the Shadow, and the evil Spirit were gone.

For interpretation, the Mountain is the present *State*, the Shadow is their *power*, the evil Spirit is not only *Committee-men*, *Excise-men*, *Sequestrators*, and the like, but also false *Preachers* which go up and downe and destroy mens souls. Of this Mountain you read in *Mat. 21. 21. 22.* And now is the time that you are by your faith and prayer to God, to remove it, and cast it into the midst of the Sea: ye have also much spoken in Scripture of the shadow that comes from this mountain,

tain, which shadow is called the shadow of death, *Amos* 5.8. *Luke* 1.78.79. And *Christ* and his Church get up and feed among the *Lillies*, until the day break, and this Mountain be removed, and the shadow fly away. *Songs* 2.16.17. & 3.5 6.

*This Apparition happened to me in 1644.*

On good Friday at night about 10. a clock, as I came from one *M. John Lee* where I wrought, who lived then in *Printing house lane* and I lived in *Cobs yard*, when I came by *Black-Friers Church* along the paved *Alley*, it being a light night, over against the Church-yard, there I met a man all in black, and with a long cloak like a *Presbyterian Minister*. and as we juttled close, he fell down before me, as if a black cloak had been spread upon the stones. and vanished away; at which apparition I was so troubled, that I told my wife, and the next day being at work I also told *M. Lee* of it; yet I said, what can an evill spirit do unto me? for God is my shield; but I thought it not best to come that same way home the next night, howsoever my occasions tell out so, that I must needs come that way, and being something fearfull, (but trusting in God) I brought a candle lighted in my hand, and it was about 2 11. a clock at night, and when I came to *Glass house yard* the candle burned blue, and was almost out, and then in the ayr upon my left hand, it cried with such a shriek, that I never heard the like terrible noyse in all my life, but I was so couragious in God, that it did not trouble me at all; so I came home, and never saw nor heard any more of it.

Now I believe this was that *Presbyterian* evill spirit which knew I should discover his wickednesse, and banish him out of the world, as I did in part in 1646. and 1647. and through God I shall do valiantly, therefore he sought to hurt me, but *Iesus* in whom I trusted did defend me, so that I overcame the wicked one through

through my faith in God, to whom be the glory for ever and ever.

*Some observations touching M. Love at his death.*

When M. Love suffered, I was on *Tower-Hill*, and as I observed, the Sun did shine all the time of his Sermon and Prayer, but in the *West* there appeared a very black cloud that drew toward the Sun, and just as the blow was given, and M. Love died, the cloud so covered the Sun, that it became something dark for a little time; and I considered with my self what it might signifie; and I called to mind that it was dark before our Saviour *Jesus Christ* his death, and light when he gave up the ghost, *Mat. 27 45 46. Mark 15. 33. Luke 23. 44.* but it was dark at M. Love's death, and light before, so that here was a contrariety between our Saviours death and M. Loves death, inso-much that the light shining at our Saviours death, did signifie that his Ministry should continue and enlighten the world, and that the darknesse at M. Love's death did signifie that his Ministry should die with him, I mean the *Presbyterian* Ministry should come to nothing suddainly.

And that night I dreamed that a Dove came flying to me, and sat betwixt my breasts, and it was given me to understand, that it was the spirit of M. Love, I remembring *Songs 1. 13.* Let it alone a while. But as I looked on it, I espied a spot of black on the back of it; and then calling to mind *Songs 4. 7.* I put it away, saying to my self, least I should set up another *Mahomet*, being assured from the spot that was in it, that it was not the true spirit of *Christs* Ministry, and as I put it from me, it flew up with indignation; displeased, and immediately comes a mighty clap of thunder and awakened me, which thunder lasted about twelve hours: so now I say concerning M. Love, I am perswaded he is saved, according to *1 Cor. 3. 11.*

12. 13. 14. 15. But for his *Ministry*, that it is destroyed and come to nought.

*Some objections concerning the Astrologers.*

They thought to bring all men to inquire at their mouth, but God is infinite above them; for he made the heaven and the earth, the Sun, Moon, and Stars, and all things else; and doth command them in their course, nature, and influence; if so be that ye believe this, why do ye not acknowledge his Supremacy? and why do ye make the Stars such absolute Lords, that whatsoever they promise in mens Nativities, whether it be good or evill, they will performe, when indeed they are but servants, and can operate and do nothing against the will of the Creator? yea the Sun which is the most glorious of all the Hoast of heaven, must stand still and go back when God commands it, *Josh. 10. 12. 13. 14. Isai. 38. 8.* Hath not God given us a Word that commands us to do things contrary to our nature? and what power then hath the Stars over him that obeyeth the Word of God? yet ye dare affirme that such a man shall not prosper in his wars, and another shall, because the figures of their Nativities are so and so. Away with such heathenish abominations, *Jer. 10. 2.*

Stars have no influence at all, to cause a child of God to miscarry, be he born at what time soever, neither shall the Stars help the wicked, be his Nativity never so good. I observed M. Lillies *Almanack* in 1644. & 1645 still went on thus, Such a thing (said he) is like to come to passe, if the divine power do not prevent it, and then God honored him very much in bringing many things to passe according to his sayings. And this made the Astrologers so impudent, that after a short time they grew so malipert, as to speak what should come to pass infallibly, having no respect

to the supreme power of God, and then God seeing his glory so little regarded, blasted them with dishonour and shame. Witnesse the grossenesse of their error, disagreement, and refutation concerning the Eclipse, March 29. 1652.

Now followeth the interpretation of an old Prophecy, written by M. Truswell sometime Recorder of Lincoln, which I find very pertinent to the occurrences of these times, and is a sufficient confirmation of what I have written both now and formerly, in applying divers Prophecies to this Land and Nation.

*Prophecie.*

The Lilly shall remain in a merry world, and he shall be moved against the Seed of the Lion, and he shall stand on one side amongst Thrones of his Kingdome and Country, which Kingdome is the Land of the Moon which is to be dread throughout all the world.

amongst Thrones of his Kingdom and Country, that is, he shall stand for the Parliament Houses, as you know M. Lilly did, and wrote for them against the King, which Kingdom is the Land of the Moon: he compares England to the Moone, in regard of its changing, from one thing to another, as the Moone changeth every moneth; so England to day is a Protestant, to morrow a Presbyterian; next day an Independent, and you know not what; and all the world looking upon the disempers of England, is afraid, lest some of this English seed come amongst them, and infect them with the same disease. yea and conquer their Kings, and bring them also to ruine and destruction.

*Interpretation.*

This Lilly is M. Lilly the Astrologer, and the merry world is a mad world that believe Astrologers, contrary to Gods mind. M. Lilly shall be moved against the seed of the Lion, that is, the Kings seed, against whom he wrote so bitterly. M. Lilly shall stand on one side a-

2. And there shall come the Sonne of man, bearing three wild beasts in his Armes, with a company of People, he shall passe many waters, and he shall come to the Land of the Lion, looking for help with Beasts of his owne Countrey.

Scotland in 1650. to seeke for help, but could not prevaile with it.

3. And in that yeare there shall come an Eagle out of the East, and his wings spread with the beams of the Sonne of man.

4. And that year shall be destroyed Castles upon Thames, and there shall be great feare over all the world, and in a part of the Land there shall bee great battels among many Kingdomes.

5. That day shall be the bloody field, and the Lilly shall lose the Crown, and therewith shall be crowned the Son of man.

none but he ; for he hath reigned since the Parliament began untill now, and domineer'd over the King, but now he and

The Son of man is the King, which crosseth the waters, from France to Holland, and from Holland to Scotland to seeke help to restore him to his Kingdome. And Scotland he calleth the Land of the Lion, in regard the King came from thence. So the King went to

By this Eagle that comes from the East, is meant, the Hollanders Ships coming against England, and some of them bearing the Kings colours, 1652.

By the Castles destroyed upon the Thames is meant, the overbrow given to our Ships in December 1652, which Station is the Thames.

By that day, he meanes 1653. in which the bloody battell shall be fought, and the Lilly shall lose his Crown: here M. Lilly appears, to be the white mock-King, and

his party must lose their Crowns; and the Son of Man, that is, the King, must be crowned with it. And now M. Lilly may know his fortune, by the Prediction that is written concerning the white King; more than from any skill he hath in Astrologie, and he may be assured, that it was not King Charles; but he himselfe is the white King, of which he being mistaken spoke so much in his [Monarchy or no Monarchy] and elsewhere.

6. And in the 4. year many battells shall be for the faith, and most of the world shall be stoopen; but the Sonne of Man with the Eagle shall be preferred, and there shall be universall peace over all the world; then shall the Son of Man receive a marvellous token; and there shall be great plenty of all manner of fruits, and then shall he goe to the Land of the Crosse.

By the fourth yeare he means 1654. then shall the world be in an uproare fighting for Religion, but they must bow to the Sonne of man and his Religion, that is, the King and Protestant Religion, and in that they shall have peace and happinesse, and God will cause the King to be highly honoured througout the world.

Thus for the satisfaction of those who are offended at my applying of some Prophecies of Scripture to this Kingdom in my last book, have I opened this anient Prophecie of our own Countreyman, to confirme the substance of what I have written, hoping that they will believe him, though they slight me: yet this Prophecie was such that none could interpret it, but such as have the spirit of Prophecie, which is subject onely to the Prophets, 1 Cor. 14 32. And so our Diviners or Astrologers to take upon them to interpret such Mysteries, is to as much purpose as if a Ploughman should open a Jewellers Cabbinet, and presume to worke with his tools upon his Trade.

And



And to conclude, my desire is, that what I have written may be to the glory of God, and the salvation of all People, and as I seek his glory and their welfare, so I desire that these things may be acceptable unto all, and that every ones love may be as perfect to me as mine is to them.

And now to you *Protestants*, I say, apply ye *Heb. 10.* to your selves, from *ver. 32.* to the end of the *Chapter*, but specially comfort your hearts with these words, *Heb. 10. 34. Yet a little while, and he that shall come, will come, and will not tarry.*

And ye *Parliament men* and others, doe ye imbrace him, saying, *Blessed is he that cometh in the name of the Lord, Mat. 23. 9.* But if ye will be otherwaies minded, then ye must sing the Song of *Simeon, Luke 2. 29.* and so depart. And to you of the *Common-wealth*, I say, take the word in *Hosea 14. 2, 3.* for your confession, and consider what the Lord saith to you in that *Chapter. Make no more Gods or Rulers for your selves, but take him whom God hath made already, and is by right your Ruler, to reigne over ye.* So now I hope I have not given just cause of offence to any in this little Worke, but have spoken the truth unto all without respect of persons, wherein I am not their Enemy but their Friend, being Gods servant in so doing, for his glory, and the welfare of all men. *Amen.*

ARISE EVANS from *Black-Friers, 1652.*

G 2

Post



## POSTSCRIPT.

**C**ONSIDER I pray you, that the high dignity of *Christ* is on Earth, to the *King of Kings*, and *Lord of Lords*, 1 *Tim.* 6. 15. *Rev.* 17. 14. Now since ye have voted down both *King* and *Lords*, how can *Christ* be *King of Kings* and *Lord of Lords* here? Thus have ye taken away *Christ's* high dignity from him.

To the *King* of a *People* onely, is but an ordinary thing, ( and yet even that, have yee taken from him, in that ye have Voted that there shall be no *King* ) but to be the *King of Kings* is the sole *Prerogative* of *Christ*, of which by your Vote yee have done your utmost to deprive him. But every *King* doth protect those that are under him, *Kings* and *Lords* are the chiefe *Subjects* under *Christ*, Therefore *Christ* will protect and save them in their *Rights* and *Dignities*.

Nay further, whatsoever is done against a *Minister* of God, is done against God himselfe, *Luke* 10. 16. But the *King* is the supreme *Minister* of God, *Rom.* 13. 4. 1 *Pet.* 2. 13. Therefore whatsoever is done against the *King*, is done against God himselfe. And how can you expect protection from God the Father of our Lord *Iesus Christ*, *Eph* 1. 3. 14. *Isa.* 57. 12, 13. *Psal.* 74. 3, 4, 5, 6, 7, 8, 9, 10. whose *Ministers* ye have killed, *Psal.* 11. 3. Whose *Kingdom* yee have ruined, whose people yee have destroyed, whose *Sanctuaries*, *Worship*, *Service*, and *Ordinances* yee have profaned, whose *Word*, *Name* and *Glory* yee have despised, abused, and denied among

mong your ranting Generation, yet yee are not a whit moved at it.

Truly, to take notice of the Cavaliers sins, and punish them, and let these transgressions goe free, is to straine at a Gnat, and swallow a Camell, *Mat. 23. 24.* I beseech yee therefore to take heed, least yee be deceived, and give the glory to the Devill, instead of the true God, for it is very much to be feared, that the same God that protected you against the King all this while, is none other than the God that protected the *Sabians* against *Job*, and that is the God of this World, *Job 1. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15.* for the workes that are done by you are contrary to the minde of the true God, yee being beguied by the false god, that though your intentions (in your sense) may seeme good to God, yet yee will finde that yee are bereaved of right reason to judge. Consider, that yee looke upon the Cavaliers as Men, who (for their ill doing, and prophane swearing) are not worthy of your fellowship or conversing with, but rather to have merited destruction from the Hand of God; I will not excuse the evill doers; but let me tell you, that I know many of them who goe under that notion, to be men far out-stipping the best of you all in virtues and holinesse of life; and for the worst swearers of them, in comparison of you, they are nothing, for as much as their swearing is onely vaine, but yours is solemn, lifting up your hands to Heaven, and calling the most High God to witnesse, that you would not diminish the Kings just Power, Greatnesse, and Dignity, and yet presently after deprive him of all, yea, (so far as yee could) of life it selfe. I know that *the Lord will not hold him guiltlesse that taketh his Name in vaine.* But I finde a more heavy Judgement pronounced against them that swear solemnly and falsely, as you have it in *Hos. 10. 4. They have spoken words swearing falsely in making*

ing a Covenant, &c. And in Zach. 5. 3, 4. Thus saith he unto me, this is the curse that goeth forth over the face of the whole Earth; for every one of this people that stealeth holdeth himselfe guiltlesse; as it doth, every one shall be cut off, as on this side, according to it, and every one that sweareth shall be cut off on that side, according to it, I will bring it forth, saith the Lord of Hosts, and it shall enter into the house of the Thiefe, and into the house of him that sweareth falsely by my Name, and it shall remaine into the midst of his house, and shall consume it, with the timber thereof, and the stones thereof. Now I beseech you consider these things, repent, and prevent these curses.

Moreover, to speake a word concerning the Kings party, and to shew mine owne Opinion, I believe, if these things come not to passe, in the time expected, the fault is not in God who promiseth, but in those who believe not what he promiseth to them, according as it happened unto a People who were altogether as neare to God as they are, I mean the Israelite; Num. 14. 11, 27, 28, 29, 30, 31, 32, 33. Who for their sin of unbelieve fell in the wilderness, & all that Generation were all consumed, who might have enjoyed the promise as well as their Children, or as Caleb and Ioshua did; Therefore I beseech them to turne unto God unfeignedly, and (if they love the King) to leave their sins and vanities, for which cause all these late Judgements have fallen upon them; and to give themselves to Prayer, and to seeke the Lord for Mercy, with a resolution to follow the Lord, that he may hasten their deliverance. For there is no Profession in Religion that requires more Fidelity, Integrity, Sobriety, Sincerity, Charity, and Constancy in such duties, than the Protestant Religion doth, as ye may see in the [ *Practice of Piety* ] therefore profess it not, except yee adorne it with a holy life lest the Anger of the Lord breake forth upon yee afresh, and utterly con-

consume you ; from which Judgement good Lord deliver us. *Amen.*

And now to shew my Love to the *Parliament* also, ( to whom I wish as to mine owne Soule ) if they were fallen into the hands of the King, ( for whose sake I have ventured my life these three times, and from whom I therefore expect some favou ) I should thinke my life well bestowed, to redeeme theirs, and take it for a high honour from the King to accept thereof ; in regard that they have been hitherto so favourable unto me, as freely to let me discharg the burthen that lay so heavily upon my Conscience.

2 Tim. 2. 7.

*Consider what I say, and the Lord give you understanding in all things*

Rev. 3. 19.

*As many as I love, I rebuke and chasten : be zealous therefore and repent.*

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FINIS.

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